Volume 35 Number 7

The Improvement ERA

MAY
1932
Return Postage Guaranteed
Salt Lake City, Utah

Preliminary Announcement

FIFTY-SEVENTH ANNUAL

M. I. A. June Conference

Friday, Saturday and Sunday, June 10, 11, and 12, 1932

FRIDAY, JUNE 10

10:00 TO 12:00 GENERAL SESSION—ASSEMBLY HALL

1. Music.
2. Prayer.
3. Special Music.
4. Addresses of Welcome:
Gen'l Supt.—George Albert Smith.
General President—Ruth May Fox.
5. Presentation of Conference Theme:
"The Opportunity of the Hour"
—"To Enrich Leisure"
—"To Spiritualize Recreation"
6. Building the M. I. A.
A dramatized presentation.
7. Music.
8. Benediction.

12:15 TO 1:45 SUPERINTENDENTS AND PRESIDENTS' LUNCHEON

2:00 TO 4:00 SECTIONAL MEETINGS
Continuation of Discussion of Conference Theme:
Section I—For Adults and Seniors.
Section II—For M Men, Gleaners and Juniors.
Section III—For Vanguards, Scouts and Beehive Leaders.
(Note: All other M. I. A. Officers may select one of the above groups to attend.)
Friday Evening, until 11:00 p. m.
Finals in Dance Contest and Reception at Saltair.

SATURDAY, JUNE 11

9:00 TO 10:00 GENERAL ASSEMBLY

1. Music.
2. Prayer.
3. Special Music.
4. The New Community Activity Plan for 1932-1933.
5. Song Fest.
Introducing new Gold and Green and M. I. A. songs.
Under direction—J. Spencer Cornwall, Evangeline T. Beesley.

10:00 TO 12:00 DEPARTMENTAL MEETINGS

1. Adult Department.
Chairmen—Axel A. Madsen, Emily H. Higgs.
2. Senior Department.
Chairmen—Ephraim E. Ericksen, Ann M. Cannon.
3. M Men Department.
Chairman—Herbert B. Maw.
4. Gleaner Department.
Chairman—Margaret N. Wells.
5. Vanguard Department.
Chairman—John D. Giles.
6. Junior Department.
Chairman—Laura P. Nicholson.
7. Scout Department.
Chairman—Charles R. Mabey.
8. Bee-Hive Department.
Chairman—Sarah R. Cannon.

1:00 TO 2:00

George Washington Bi-Centennial exercises—Tabernacle Grounds — Superintendent George Albert Smith and President Ruth May Fox in charge.
1. Selection by the band.
2. Prayer.
3. Solo, "The Star Spangled Banner."
4. Oration.
"Life's lessons, taught by the Father of our Country."
5. Planting of George Washington Memorial Tree, Ruth May Fox, assisted by selected group of M Men and Gleaners.
6. Mass flag display.
Under direction of Boy Scouts and Bee-Hive Committees.
7. Song. "America."
8. Benediction.

2:00 P. M. CONTEST WORK

The M Men Public Address.
The Gleaner Girl Public Address.
Vanguard and Junior Retold Story.
Vanguard Archery and Vanball.
Drama contest will be held under the direction of the Community Activity Committee and Department Leaders.

7:30 P. M. GRAND MUSIC FESTIVAL, TABERNACLE

Under direction of the Music Committee.
The Community Activity Committee assisting.
The Executive Officers of the Associations presiding.
(Admission 25c per person)

SUNDAY, JUNE 12

8:30 TO 10:30 GENERAL SESSION, ASSEMBLY HALL

For all M. I. A. Officers and workers.
A special testimony meeting.
Theme: "The value of a testimony of the Gospel in M. I. A. Leadership."

11:00 TO 12:00 GENERAL SESSION, TABERNACLE

Under direction of the General Board of Primary Association, M.I.A. officers and workers. Special guests in reserved section

2:00 TO 4:00 GENERAL SESSION, TABERNACLE

Under direction of Presidency of Church. Music furnished by Tabernacle Choir.

SUNDAY EVENING, GENERAL SESSION, TABERNACLE

Theme—"Youth and Religion."

A great conference with a great theme

The opportunity of the hour--- *To Enrich Leisure* *To Spiritualize Recreation*

The Improvement ERA

Vol. 35, No. 7 MAY, 1932

Organ of the Priesthood Quorums, the Mutual Improvement Associations and the Department of Education

FORECAST

SOCIAL Justice of Tomorrow" is the title of an article contributed by Governor George H. Dern, of Utah, for our June number. Governor Dern knows both sides of the capital-labor situation and speaks with considerable authority on the subject.

ELDER JOSEPH FIELDING SMITH, a member of the Council of the Twelve, will be the person treated by President Bryant S. Hinckley in his series, "Greatness in Men."

WE have a number of good stories waiting to be published, and we promise our younger readers some good entertainment in June. We had so many things contributed from our missionaries this time that our fiction was practically all crowded out of this number.

EXECUTIVES of the Mutual Improvement Associations are preparing complete and comprehensive programs for the various sessions of the June conference, including the contest work. These plans will be announced in the June number of *The Improvement Era.*

CLAUDE CORNWALL, former field secretary of the Y. M. M. I. A., points out some interesting incients that have occurred on various European tours, in an article entitled, "Travel Broadens One," which will appear in the June number of the *Era.*

THE COVER

MESSENGERS of Peace" is the title we have given to this fine painting by Paul S. Clowes. See the editorial, "Messengers of Peace" also.

For Every Member of the Family

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Published monthly by the
GENERAL BOARDS OF THE MUTUAL IMPROVEMENT ASSOCIATIONS

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EXECUTIVE AND EDITORIAL OFFICES:
406 CHURCH OFFICE BLDG., SALT LAKE CITY, UT.

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Subscription price, $2.00 a year, in advance; 20c a Single Copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

EDITORIAL

Harrison R. Merrill
Managing Editor

Heber J. Grant, *Editor*

Elsie Talmage Brandley
Associate Editor

A Messenger of Peace

As a messenger of peace and goodwill to all the world this number of the *Improvement Era*, accompanied by the earnest prayers of those who have prepared it and those who have made it possible, is being sent in to every continent of the earth as well as to most of the islands of the sea.

Our cover—gulls flying against a blue sky—was especially selected. The gull, a protected bird in Utah on account of a great service it rendered the Pioneers, is found the world around. Whether he is being tossed on the saline waves of Great Salt Lake or upon the troubled waters of the North Sea, he looks the same. His plump, glistening plumage and his clean, light carriage commend him to all. We hope that to our boys and girls and our men and women in every land he will represent both a bit of home sweet home and the land of their temporary adoption.

Ships plying the seven seas have been for weeks carrying our material to us from the foreign missions. Some of it reached us weeks ago; some came only in time to be trimmed to essentials and included in an already over-stuffed magazine, but we hope it will all be acceptable and that our friends as well as our members will, after perusing this number of the magazine, have a better idea of the missionary work of the Church than they have ever had before.

In the past one hundred and two years 80,000 elders—about half of them from the home body of the Church and the other half from the local fields—have traversed every known soil under nearly every known sun from scorching Africa to the Arctic seas. Those elders, thousands of them still alive and carrying on at home and now sending their sons and daughters into the field, hundreds of them still in the field have been and are soldiers of truth and peace.

It is our hope that to thousands of those at home these messages will bring fond memories of deeds well done and that to those now in the field they will give a sort of bird's-eye view of what their colleagues in other fields are accomplishing.

And now we toss our white-winged messengers into the air and say, "Go to every nation, tongue, and people and tell them that they are our brothers—our kinsmen. Tell them that it is our hope that nation will not lift sword against nation any more and that none will learn war. Tell our missionary boys and girls that with you go from the tops of the mountains best wishes for a successful mission and a happy return."—*H. R. M.* and *E. T. B.*

Why Not Show a Difference?

When the earth was much younger than it is now huge beasts roamed this world. These prehistoric animals, according to actual measurements, were sometimes eighty feet long and twelve or fifteen feet high. Strange to say, however, many of them had brains weighing only a very few ounces—a brain smaller than that of a child a few weeks old.

Imagine thirty or forty tons of bone and flesh being operated by a bit of nervous tissue weighing three or four ounces. The spark of life was very small and the reasoning capacity practically nil. A dinosaur had to follow his inclinations pretty much. He couldn't think; he couldn't sit down—or up—and reason things out. He was a creature of circumstances. He lived only in the instant.

A great many people who raise strenuous objections when anybody attempts to classify them with the lower animals or suggests, even, that they might have ascended from them, fail to show their superiority when crises arise. Let a boat spring a leak and they will stampede—many of them—like a frightened herd of cattle, or let some one shout fire in a theatre and they'll trample the frail in a frantic effort to save their own precious lives. Banks have toppled because rumors have hinted that they were unsafe.

Right now people are facing a crisis and have the opportunity to demonstrate that they are of finer stuff than dinosaurs or even the highest of the lower animals. Their necessities of life are being threatened. What are they going to do? Are they going to forsake ideals which they have said have been dearer than life in order that they may preserve, not only their bread but their trivial luxuries also?

For a hundred years our people have been declaring the importance of education—of the progress toward Godhood through enlightenment. Our fathers have built school houses while living in dugouts and subsisting upon segoes and other roots. They have donated the last cow to maintain a loved institution of learning. In the effulgent light of their ideals there was no sacrifice in laying down their years before the altar of advancement.

They were Men!

Penny politicians and paid persons in the employ of financial interests have made such a noise about taxes, pointing out that quite a large percentage of them go for schools, that many people have been stampeded. Ideals have been scrapped, in some instances, and people rolling in luxury, comparatively speaking, have wondered if schools are worth while after all.

People who allow private corporations to tax them $28.00 a year for the mere use of a telephone, or from $60.00 to $100.00 a year for mere lights and the use of a range and an iron, or from $200.00 to $800.00 a year for the use of an automobile, have been made to believe that the city, county, and state have become robbers because all three with their many services including the schools have taxed them from three or four dollars, if they do not own real property to from one to two or three hundred dollars a year, if they do.

The average family in Utah will have four or five children attending schools and for the service will be paying from five to ten dollars a month and in addition they will have the protection of the officers, the use of excellent highways, well-lighted city streets, band concerts, supervised playgrounds in some instances, water fresh and clean maintained in their own homes and scores of other conveniences.

People who have boasted of the fine attitudes of their forefathers in regard to education, rather than give up the use of an automobile or a score of other conveniences of which our grandparents never dreamed, have closed their schools months early; have turned their children out upon the streets without employment or supervision; have forsaken ideals of a life time.

People should check their expenditures. They should economize, but they should do it intelligently, logically, and prayerfully, allowing their ideals to point the way, not their fears.

We boast of higher intelligence. Then let us check our governments carefully; let us see that they spend the money with which we endow them wisely and well; but let us never forsake our ideals until necessity becomes dire.

Now is our opportunity to show that there is a difference between men and the lower animals. Men have vision—they have perspective—they can look forward as well as backward. They do not live in the instant only—they live for the years—the ages, not for the day.—*H. R. M.*

Transferred

MERVIN ALBERT PROCTOR, 22, of Salt Lake City, passed from this life on April 12, 1932, in one of the Tongan Islands. In other words, the young missionary was transferred to another field of activity.

The son of Bert Proctor and Sadie E. Wright Proctor, Elder Proctor was set apart for his mission on November 18, 1931, and departed on November 24 for his field of labor. His mother has been dead about two and a half years, but his father and his many friends are left to mourn his passing.

In all probability the body of the young elder will be left on the islands to rest in eternal slumber, to be caressed by the warm winds of the southern seas, and to be lulled by the eternal whisper of the waves. He will not be without friends to remember him, however, as loving brothers and sisters of the Gospel will be there to care for his last resting place.

If mothers whose sons died in battle are given a gold star, then surely fathers and mothers whose sons gave their lives in an effort to save the souls of men, should also be given a gold star. Parental love is the same and hearts bleed when parting time comes.

We are not of those who believe that God took this method of calling His son to other fields. We believe the young man became sick and died from the effect of the activity of bacteria, but we are of those who believe that God knows about it and that He cares. Physical death, according to the Master, is not so terrible and not so important. We quote from Matthew's report of His attitude: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

"But the very hairs of your head are all numbered."

Of course, Matthew is using oriental figurative language, but he emphasizes the idea that God does know and care.

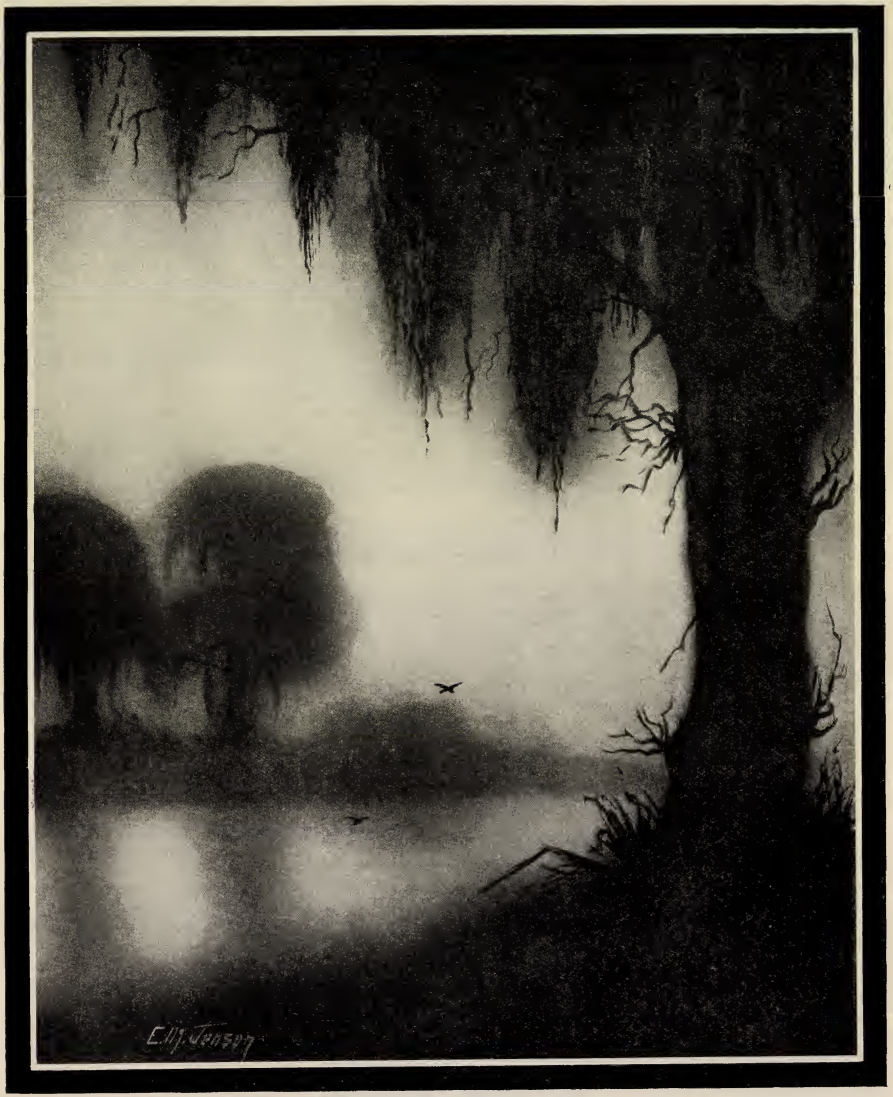
The Quaker Whittier in "The Eternal Goodness" expresses beautifully this thought:

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

And now, Elder Proctor, in the language of the South Seas, let us say to you: "Ofa ke tau toe feiloaki ihe moui ka ha'u."—*H. R. M. and E. T. B.*

Elder Mervin Proctor



Feathered Spinners

By STELLA P. RICH

FLUNG across the loom of heaven
Is a tapestry unseen,
Flowering into rarest colors,
Silver, gold, metallic green.

FROM the branches of the willows
Thrushes silver threads prolong;
Overhead a coil of gold—
The lark's immortal song!

THERE at the gates of the Dawning
Feathered spinners throng,
Bearing strands for the Master Spinner's
Eternal tapestries of song.

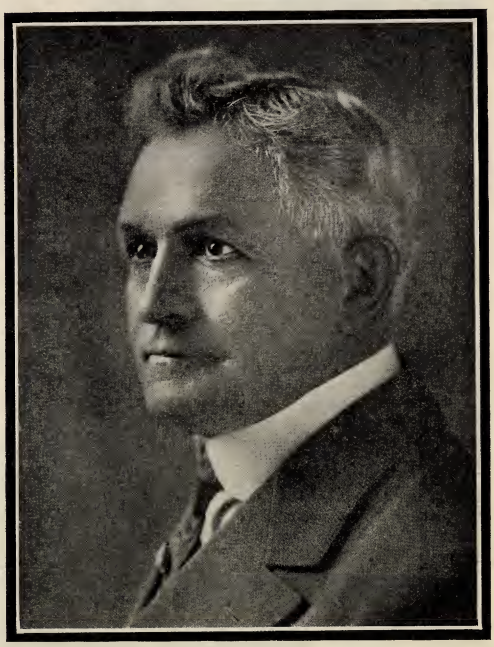
Greatness in Men

By

Bryant S. Hinckley

President of Liberty Stake

It is fitting that David O. McKay, general superintendent of Sunday Schools which are organized upon every continent, and the apostle who encircled the globe dedicating and blessing the various continents and missions, should be the member of the Council of the Twelve to be treated in this special "Missionary Number" of the Improvement Era. In this article President Hinckley presents a striking and inspiring picture of a truly great character.



David O. McKay

"Great men are the noblest possession of any nation."

DAVID O. McKAY is a leader. He has an indefinable, fascinating personal charm which awakens friendship and secures at once a cheerful and gratuitous following. Tolerant, genial and sincere he maintains, without offense, the high standards of his own life and wins the confidence of others. He has, in happy combination, the fundamental characteristics which underlie successful leadership. The world owes its progress in civilization and character building more to leadership than to any other single factor, and when this is applied to young people it becomes at once far-reaching and significant. He is preeminently a leader of young people.

The quality of leadership which is symbolized by the lash never reaches the sources from which springs the highest and finest allegiance. It never commands the generous response which is awakened by an appeal to the higher and finer emotions of the soul. David O. McKay is a technician in making this higher and finer appeal.

HIS splendid courage, his strong and flexible intellect, his idealism, his kind but chivalrous attitude toward the humblest, combine to give him that magic power which calls forth the best there is in one. It is stimulating to meet him—you go

"Close to Nature." Brother McKay, his Wife and Son.

from his presence feeling a little finer, a little better than you were.

David O. McKay is an educator by nature and training. He would be an outstanding personality in any company, but he is at his best before a group of young people. We do not know his superior in this capacity. He received his preliminary training in the public schools of his native town and in the Weber Stake Academy. He was graduated from the University of Utah in 1897 and was president of the graduating class of that year. Before attending the University he taught in the school at Huntsville and after graduating became principal of that school.

On returning from a mission to Scotland he was employed as a teacher in the Weber Academy and three years thereafter became its principal, which position he held at the time he was called to the apostleship.

THOSE days in the Weber Academy were indeed happy days for him and for all those about him. He had discovered himself, found his place, and was doing his work. Scores of boys and girls now grown to manhood and womanhood rise up and bless his name. He was a young man but he was a great social and spiritual force. His students and his faculty caught the contagion of his radiant soul. From the blazing altar of his own heart he kindled the love for truth in the hearts of his associates—that is real teaching, teaching at its best.

IN those days the buildings were altogether inadequate, the libraries small, the laboratories limited; but in those humble surroundings there was created a lofty idealism. Under his leadership there was developed an educational atmosphere and in such an atmosphere men and women grow.

In April, 1906 he was chosen to be an apostle. In 1908 he was made president of the Board of Education of the Weber Normal College, and in 1919 was appointed Commissioner of Education for the Church schools.

This, in large outline, is the record of his educational activities, but it is only a small indication of his educational achievements.

People follow him

Emma Ray Riggs McKay

Elder McKay and the late Hugh J. Cannon in Egypt

because of the admiration which they hold for him. The world always stands in need of this kind of leadership. It carries with it the quality which marks the real educator, for the best things in education and in character building cannot be taught, they must be caught. They leap from soul to soul like electricity from the dynamo. In addition to this he is a good organizer, an effective disciplinarian, a superior judge of men. This, with his training and experience, has secured for him a prominent place in the great field of education.

Mrs. McKay and three of her Children.

HIS parents were devotees of education. His father, David McKay, of Scotch descent, was one of the strong men of his day, a pioneer in many fields and a leader in his community. He served for twenty years as bishop of the ward in which he resided and was also active in civil and educational affairs, representing the people of his district in the territorial legislature prior to statehood and for three terms in the state senate. He was one of the original founders of the Weber College; a man of great kindness and of strong individualism.

AGAINST current opinion he maintained that girls should be given the advantages of a college training, attaching equal, if not more, importance to their education than to the education of boys. He did this because the training of the next generation is committed largely into the hands of mothers and because they have fewer opportunities for cultural contact. He felt that a college training for girls would go far toward solving this.

David O. McKay's mother, Jenette Evans McKay, of Welch descent, was a woman of native culture and delicate sensibilities who imbued her children with a love for learning. Her influence in the home has found expression in the lives of the splendid men and women who grew up in it. There is an almost regal dignity about the children of this family. They received superior inheritances from both of their parents; however, their refined taste and lofty self-respect seem to be a direct inheritance from their mother.

Denied the advantages of a liberal education, she felt keenly its worth and fostered by every means at her command this desire in her children. She always dressed with scrupulous care and presided in her home with dignity.

REFERRING to his mother David O. McKay said:

"I cannot think of a womanly virtue that my mother did not possess. Undoubtedly, many a youth, in affectionate appreciation of his mother's love and unselfish devotion can pay his mother the same tribute; but I say this in the maturity of manhood when calm judgment should weigh facts dispassionately. To her children, and all others who knew her well, she was beautiful and dignified. Though high spirited she was even-tempered and self-possessed. Her dark brown eyes immediately expressed any rising emotion which, however, she always held under perfect control.

"In the management of her household she was frugal yet surprisingly generous, as was father also, in providing for the welfare and education of his children. To make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely. Though unselfishly devoted to her family, yet she tactfully taught each one to reciprocate in little acts of service.

"Her soul, to quote the words of the poet was 'As pure as lines of green that streak the first white of the snowdrop's inner leaves.' In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me in boyhood, and she seems to me now after these years, to have been supreme.

"Mother left us when she was still young, only fifty-four. During the intervening twenty-seven years I have often wished that I had told her in my young manhood that my love for her and the realization of her love and of her confidence gave me power more than once during fiery youth to keep my name untarnished and my soul from clay.

"From my beautiful, ever devoted and watchful mother, from my loyal sisters in our early home associations, and from my beloved wife during the maturer years that followed, I have received my high ideals of womanhood. No man has had inspiration from nobler, more loving women. To them I owe a debt of eternal gratitude."

David O. is the eldest of his

(*Continued on page* 443)

"Signals" The Boys of the First U. of U. Football Team.

Maps Showing Missionary

"And this gospel of the kingdom shall be preached

(Numbered to correspond with numbers on Map)

1—United States (1830)
2—Canada (1832)
3—England (1837)
4—Scotland (1839)
5—Wales (1840)
6—Ireland (1840)
7—Australia (1840)
8—Palestine (1841)
9—Society Islands (1844)
10—Jersey Islands (1847)
11—France (1849)
12—Italy (1850)
13—Denmark (1850)
14—Sweden (1850)
15—Hawaii (1850)
16—Switzerland (1851)
17—Norway (1851)
18—Iceland (1851)
19—India (1851)
20—South America (1851)
21—Germany (1851)
22—Malta (1852)
23—West Indies (1852)
24—Gibraltar (1853)
25—Spain (1853)
26—South Africa (1853)
27—China (1853)
28—New Zealand (1854)
29—Siam (1854)
30—Holland (1861)
31—Samoa (By Hawaiian Missionaries, 1862; by Zion Elders, 1888)
32—Austria (1865)
33—Finland (1875)
34—Mexico (1876)
35—Turkey (1884)
36—Belgium (1889)
37—Tonga (1891)
38—Greece (1891)
39—Balkan States (1891)
40—Japan (1901)
41—South America (1925)
42—Czecho Slovakia (1929)

No preaching has been done in Russia, Persia, Tibet, Liberia, Morocco, Algeria, Tunis, Tripoli, Egypt, Abyssinia, East and Central Africa, Kongo, Sudan, Sierra Leone, French Guinea, Portuguese Guinea, and some other places.

Activities of the Church

in all the world for a witness....." *Matthew 24:14.*

During the century since the Church of Jesus Christ was restored to the earth through the visitation of angels to the Prophet Joseph Smith, leaders of the Church have taken seriously the words of Jesus, quoted above from the Gospel according to St. Matthew. More than 30,000 missionaries have preached the gospel in all of the countries designated and have borne witness to the divinity of Jesus Christ and to the mission of Joseph Smith.

This vast army of earnest workers have been soldiers of peace, not of war. They have gone forth declaring that God is our Father; that Jesus Christ is His Son and that all men and women are brothers and sisters, joint heirs of the Kingdom of God. They have proclaimed everywhere the first and second commandments of the Lord Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Today nearly 2,000 elders are to be found in various countries carrying on the work which has extended since 1830. One hundred twenty-five thousand people have been baptized in the British Isles alone and hundreds in other nations have received testimonies of the truthfulness of the Gospel message and have joined the Church.

Hope for the permanent peace of the world is to be found in religion and religion only. Jesus announced simply the principle upon which permanent peace is possible and these 30,000 elders have proclaimed it.

A Visit to the Missionary Home

By

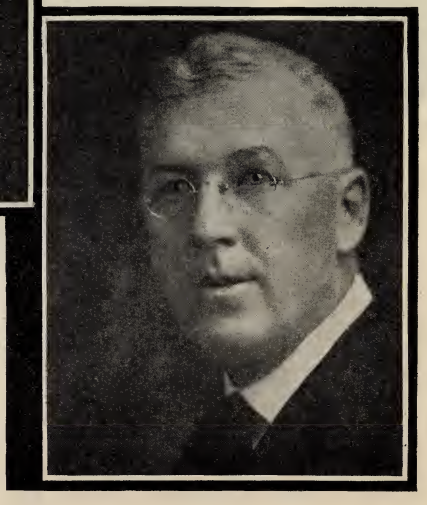
Waldo L. Osmond

Though the missionaries of the Church come from homes widely separated, there is ONE home which is common to nearly all of them—The Missionary Home. Dr. and Mrs. John H. Taylor have become foster father and mother to hundreds.

WHO of us has not felt the longing to go back and visit the home of earlier days? In proper times and at auspicious seasons, the tendency in human nature to return to see father, mother, and other loved ones is almost universal.

Home — a word so beloved by English-speaking people the world over — entered and enriched our language from the Anglo-Saxon stream which contributed to our speech. Though the word stands for an institution which is hailed as the strongest bulwark of civilization it has a connotation of milder significance, at once tender and endearing. To no other people in the world does the word have more meaning than to the Latter-day Saints. In the shifting scenes of modern times when there appears to be in some parts of the world a changing view as to the importance of the stability of the home, the home remains in the minds of Latter-day Saints a symbol for the sacred shrine of unchanging and unchangeable ideals.

Rachel C. Taylor



Dr. John H. Taylor

A special usage of the term in the Church is the designation "Mission Home." In the northern regions of eternal snow, in the distant islands of the sea, and on the great continents of the earth, these homes may be found with their presiding officers, their staffs of special workers—all laboring in the battle against evil in a no less vital capacity than their brethren on the firing line.

The central missionary home, or at least the first one to become the home of most missionaries, is the one established in Salt Lake City. Its growth and development since its founding in 1924 has been as remarkable as the myriad other phases of this "marvelous work and a wonder" of latter days.

I RETURNED this morning to this wonderful missionary home. Having lived there and enjoyed the advantages of the regular missionary course prior to my mis-

The Mission Home, Salt Lake City

sion to Great Britain six years ago, I felt the urge to go back home. I was graciously received at the door by President and Sister John H. Taylor, who preside over the Home; and the warm welcome I received made me feel all the satisfaction which attaches to returning after long absence to a place which holds memories worth-while and cherished. As I was ushered in I could hardly realize that during my absence from this delightful place I had reconstructed my ideas of living under the illuminating rays of the Gospel, and that here was the scene of the beginning of that transformation which occurs in the lives of so many who have accepted the call. I felt indeed like one of Brother and Sister Taylor's missionary children come back to the place where I received a real and substantial spiritual awakening.

IN answer to my questions on some of the interesting historical data of the Home, they unfolded to me in detail the almost miraculous development of this place of spiritual learning. The inspiration for its founding was that of Bishop David A. Smith, who in 1924 recommended that a missionary residence be established. It was approved by the first presidency in May, 1924. It was dedicated by President Heber J. Grant on February 25, 1925. The first missionaries came to the Home on March 4th of the same year with five elders in the group.

Elder LeRoi C. Snow and Sister Snow were the pioneers in the new movement and established it on a good and sure foundation as an essential part of the Church missionary work. As true pioneers, they labored with their might to make it thrive. They saw that the Home must be not merely a lodging place for elders preparatory to leaving for their missions, but also a school in which they might receive adequate training and preparation. That they succeeded in providing this environment is shown in their joy in the work and their testimony that many have been thrilled with the Gospel at the Home as they have never before been in their lives.

THE Home has come, therefore, to combine the functions of both home and school. The schedule of activities though intensive, is of pleasing variety. In the brief time a missionary takes this preparatory training, place is found in the two-week's program for instruction in Church organization, Priesthood, English, foreign languages, singing, genealogy, auxiliary work, swimming, ethics, public speaking and social demeanor. There is a staff of more than 30 instructors, comprising church authorities, instructors in the church schools, instructors at the State University, and special lecturers.

Sincerity of intent and purpose, and eagerness to learn—qualities so requisite to the attainment of higher learning in its truest sense—are here manifest in these splendid surroundings.

True to the counsel given to the Church to hold a home night during the week, the Missionary Home observes this occasion faithfully. A program provided by the group themselves, makes this gladsome evening the climactic event in the two-week's training and a delightful example of what home night can be.

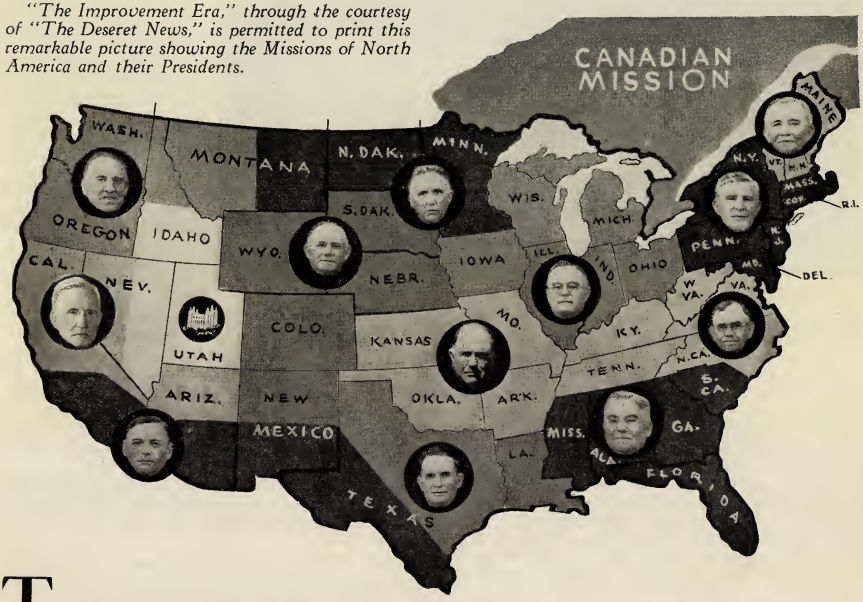
There is nothing whatever about the regulations of the home that would make anyone a social recluse nor is there anything that savors of anything akin to a monastic order of disciple. The honor system is relied upon as a means of popularizing right conduct.

It is thus a system of self-reliance which prevails and all are made to feel free and, indeed, "at home." When one becomes impressed *(Continued on page 409)*

A Group of Missionary Students.

Missions *of* North America *and their* Presidents

"The Improvement Era," through the courtesy of "The Deseret News," is permitted to print this remarkable picture showing the Missions of North America and their Presidents.



THE Missions, their presidents, and the dates of their organization are as follows:

Northwestern States Mission (Upper left), President, William R. Sloan, 1897 as a regularly organized mission though elders were in the territory as early as 1855.

California Mission (left center); president, A. A. Hinckley, 1892, though Gospel work began as early as 1846.

Mexican Mission, (lower left); president, Antoine R. Ivins, 1875.

Western States Mission, (upper left-center); president, Elias S. Woodruff; 1897, but it was originally called the Colorado Mission.

North Central States Mission, (upper center); president, Arthur Welling, 1925.

Central States Mission, (center); president, Samuel O. Bennion, 1904, as a continuation of the Indian Territory and of the Southwestern States Mission.

The Morning Breaks

THE morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawing of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive.

Angels from heaven, and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home.

—*P. P. Pratt.*

Texas Mission, (Texas); president, Charles E. Rowan, 1931.

Northern States Mission, (around Great Lakes); president, George S. Romney, 1878.

Canadian Mission, (Maine, Vermont, New Hampshire and four provinces of Canada); President, John V. Bluth, 1919, although missionary work began in 1832.

Eastern States Mission, (New York, New Jersey, Maryland, and Pennsylvania); president, James H. Moyle, 1893, although, of course, missionary work began in 1830 with the organization of the Church or even before that time.

East Central States Mission, (below Eastern States); president, Miles L. Jones, 1928.

Southern States Mission, (southeastern corner); president, Charles A. Callis, 1876.

The European Missions

By
Richard G. Johnson

A BIRD'S-EYE view of Europe from an interesting angle may be gained by an examination of the work done by the men and women who are laboring in the European Missions. Fine it would be if we could all be there and witness the wonderful progress being made, to see our relatives, friends, and neighbors teaching truths to the various peoples, which ultimately will be the temporal and spiritual leaven for the salvation of all mankind.

The Church was established in the European countries, first in the British Isles, by Heber C. Kimball and his fellow laborers, in 1837. The Lord did not delay, after the organization of the Church, in giving other nations a chance to hear and accept His plan of universal salvation. The fruits of the work in Great Britain point to infinite wisdom. Many of the past and present leaders of the Church were nurtured within its bonny shores. Did you know that at one time there were about as many members of the Church in Great Britain as in America?

Durham House

In the General Church Conference of October, 1849, many foreign missionary appointments were made. These included, among others, John Taylor, Lorenzo Snow, and Erastus Snow to begin proselyting work in France, Italy and Denmark respectively. From this humble beginning has developed the present-day Church organization in Europe.

British Mission District Presidents and others, January, 1932.

THE early stalwarts suffered much in establishing the work of the Lord. Breaking down the time-old traditions of error is always a tough job. In Denmark the missionaries were abused and jailed for months at a time; in France government officials, through the influence of sectarian priests, drove the missionaries out. In Germany the jails yawned for Mormon Elders. So was the story in practically every country in which the Gospel was introduced. Yet error reigns but indefinitely, truth ultimately prevails. So well did these men succeed in their purpose of setting before nations the truths of the Gospel, that many thousands of Latter-day Saints of European extraction now attest to the noble work which they established.

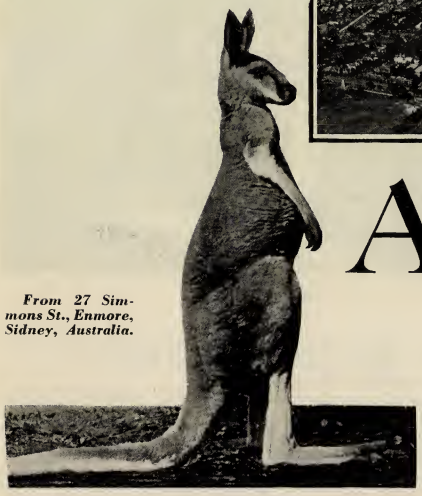
For convenience in administration the European Mission is divided into eleven complete units, each one a mission. These are largely based on geographical di-

(Continued on page 412)

By

W. Lynn Roberts

Australian Mission



From 27 Simmons St., Enmore, Sidney, Australia.

SINCE the first elder set foot on the shores of beautiful Australia in 1840, the work of the Lord has found friends and converts among the people resident here. Slowly, but incessantly, branches have sprung up and districts molded, until today there are nearly 1500 members throughout the Commonwealth. The Australian Mission includes all of the Commonwealth of Australia (including Tasmania), and is divided into six districts, one in each state. District Headquarters are located in each capitol city; and Mission headquarters are located in Sydney. In the six districts there are ten branches. All but two have their own chapel; and one branch has just completed a new recreation hall.

Australia, the island continent of the "Southern Cross," compares favorably in size with the United States, contains one-fifth of the total area of the British Empire and is 25 times as large as Great Britain and Ireland. Of its total area, 40 per cent lies within the tropics. The absence of striking physical features, together with its insular geographical position, make it less subject to extremes in weather than are regions of a similar area on other parts of the globe. The average temperature for the year is 60 degrees. Snow, for all but the highest parts, is a rarity, though, normally, the country receives an abundance of rain. The strangest thing in climatic contrasts with countries of the northern hemisphere is the inverse order of the seasons. Surfing instead of skiing or skating, and haunting the fireside instead of the mountains and cool spots, is the order in Australia.

THE social history of Australia dates back 144 years, when the "First Fleet," bearing English colonists, landed at what is now Sydney, to found a Royal Colony. In 1900 the Proclamation of Commonwealth was signed and a parliamentary form of government instituted. The people are mostly of English extraction, hence the language, customs, styles, etc., though tempered with "Americanisms," are essentially English.

Australia's chief exports are meat, wool, wheat and opals. In 1928-29 one-fourth of the world's wool was produced in this country; the annual wheat crop is nearly nineteen million acres; and this is the only place where "black" opals have ever been found.

Let us mentally picture the 9000 mile journey

(*Continued on page* 409)

"They *Shall* Not Pass!"

By

Austin E. Fife

BRUSSELS, the capital of the patriotic little country of Belgium, represents the ideals of freedom and progress of that people who, loyal to their promises of political neutrality, not only said in 1914, "They shall not pass," but who gave their lives in Flanders Field in order that "they might not pass."

Brussels has been the stadium of wars, religious, political and economic, for centuries. Between fifteen and sixteen hundred the Duke of Alba, Spanish inquisitionist, heartless and cruel, spilled the blood of many an innocent on the very steps of the city hall. In 1815 the great Napoleon "met his Waterloo" at the gates of Brussels.

The City Hall of Brussels, Belgium, architectural chef-d'oeuvre of the 15th Century: photographed from the L. D. S. Meeting Hall.

TODAY, this "natural battle field," as Belgium and particularly Brussels may well be called, is the scene, not of a war of flesh and blood, but rather of a war of religious controversy. The controversy is, however, none the less animated. A hundred different organizations, supposedly Christian, use a hundred quite un-Christian methods to smother truth and honesty in the face of worldly gain.

Amongst this animated confusion the L. D. S. Church plays a humble, though important role. In this army of confusion, the L. D. S. missionaries are not generals who parade the streets in decorated uniforms to attract attention; they are just "buddies" to the pure, honest people who seek truth and contentment. Armed with a brief-case, a few tracts and a hearty smile, they carry on a war against worldliness and sin.

IN the face of many difficulties and of heated opposition the Brussels Branch has made definite progress since the World War. Pre-war members have been located; new converts have been received into the Church; and regular meetings have been held. At present, the Brussels Branch includes thirty members. The Sunday School is organized as are the Relief Society and the Mutual. A regular program of hall-meetings, street-meetings, and cottage meetings brings the gospel message to the ears of hundreds of people every week.

The House of the Dukes of Brabant, chef-d'oeuvre of seventeenth century architecture.

Recent efforts made by the Elders and by the members of the Brussels Branch have brought astonishing results. In one single month of campaigning a large part of the Brussels public has had their attention drawn towards the L. D. S. Church. Five or six thousand people have heard the gospel preached from the lips of the Elders themselves in street-meetings. These meetings have had such marked success that front-page comment has been given them in the two most influential dailies in Belgium.

SINCE the World War one enormous difficulty has confronted the efforts of the L. D.

(*Continued on page* 410)

South African Mission

The Land of Sunshine

By

Pres. Don Max Dalton

The Building of "Cumorah." *Photo by N. G. Smith*

HEADQUARTERS of the South African Mission are located in Mowbray, one of the line of suburbs of Capetown. It really is a part of "One of the most beautifully situated cities in the world," said Froude. Within fifteen minutes an efficient transportation service by motor bus, tram, private car or electric train, carries one into the center of this unique city of cathedrals, universities and legislative halls, as it is the legislative city of the Union. There is a population of 130,000 whites and 100,000 colored, which includes all the suburbs.

The great charm of Capetown, entitling it to rank with Naples, Rio Janeiro and San Francisco as one of the most beautifully situated seaports in the world, is the magnificent mountain which rises behind the town in a sheer precipice to the height of 3,582 feet, cutting the sky line with a jagged horizontal front two miles in length. The phenomenal table cloth spread frequently over this Table Mountain by the clouds makes one feel he is in the land of the ancient gods.

On the receding slopes is one of the finest pine forests in the world. It is simply Trees. On either side and rather in advance of Table Mountain are two lesser peaks, forming the horse-shoe valley in which Capetown is situated and harboring Table Bay. The peak to the right is Lion's head, similar to a crouching lion 1800 feet in height. The peak at the left is Devil's Peak, rising to an elevation of over 3,300 feet. At the foot of this "devil's head" is snuggled "Cumorah," of South Africa, which is the mission home and chapel. With such interesting surroundings "This is the Place" where each expectant missionary is greeted as he disembarks, after 30 days travel, over about 14,000 miles, from Salt Lake City.

"CUMORAH" is a two story, nine room, brick house, neatly painted white and trimmed with dark red. Grass, gardens, trees and flowers, with a tennis court give it a lovely setting. The Mowbray branch chapel adjoins and some of the rooms of the house serve as class rooms for the various organizations of the branch. The

(*Continued on page* 415)

Photo by N. G. Smith

Cape Town Showing Lion's Head and Table Mountain, left.

Mission Presidents' Conference, Copenhagen.

The Danish Mission

By

Mark B. Garff

UNDER the inspired leadership of President Holger M. Larsen, the year of 1931 has been a year of distinct progress; in many regards the most successful and outstanding year in the history of "The Danish Mission," and will long be remembered by missionaries and saints who participated in the year's activities.

A new chapel was completed in Copenhagen, the finest chapel ever built in Europe by the L. D. S. Church. The date for the dedication was announced, and an effort was made to gather the Saints together for this occasion. Under the supervision of the Mutual Improvement Association, contest work was organized and sent to all districts so as to involve both idle and active members in the dedicatorial activities. All members and friends were given the opportunity to participate; missionaries turned their attention to helping the Saints with contest work.

June 14, 1931, brought together Latter-day Saint people from Europe as well as America. President John A. Widtsoe and wife, with all European Mission Presidents and their wives, were present. All missionaries from all parts of Denmark were gathered. Missionaries and Saints from America, Norway, Sweden and other European countries, found their way to the dedication, coming via steamship, train, automobile and bicycle. Three inspiring meetings were held where all mission presidents and wives had the opportunity of expounding gospel truths. Each of the three sessions was largely attended and the outpouring of the Spirit of God was manifest. President John A. Widtsoe offered the dedicatory prayer and was the main speaker of the services. President Widtsoe spoke the Norwegian tongue with ease and power, using a forceful and convincing language.

A beautiful church edifice is erected and dedicated, one that surpasses all other L. D. S. chapels in Europe. It stands as a shrine of worship and a monument that is a credit to any people.

Monday, June 15, 1931, a concert was given under the direction of V. A. Jacobsen. This event brought together musical talent from Denmark, Norway, and Sweden, all of whom participated in the rendition of a wonderful concert. The concert gathered together the largest group of L. D. S. singers ever assembled in the Scandinavian countries.

TUES., June 16, M. I. A. competition featured the closing day of the conference. The best church talent of Denmark was for the first time assembled in friendly competition; the program constituting quartets, debates,

(*Continued on page* 415)

A New Chapel *in the* *Tahitian* Mission

By

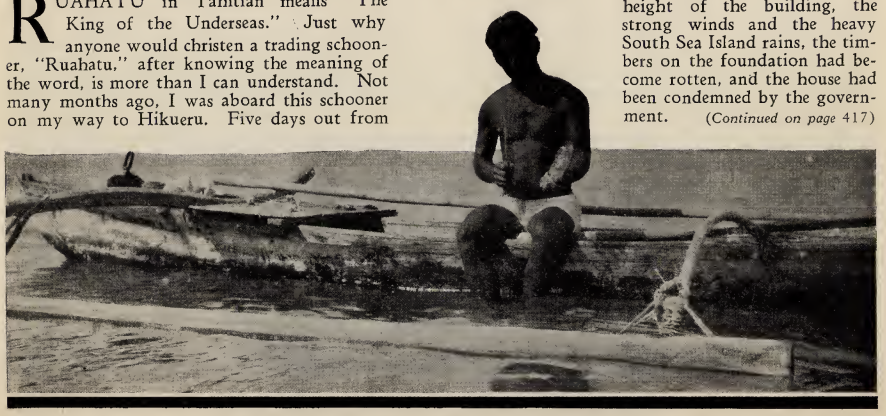
Floyd M. Packer

The New Chapel at Hikueru, Tuamotu Islands.

RUAHATU in Tahitian means "The King of the Underseas." Just why anyone would christen a trading schooner, "Ruahatu," after knowing the meaning of the word, is more than I can understand. Not many months ago, I was aboard this schooner on my way to Hikueru. Five days out from Tahiti we met a head-on wind and after fighting this for four days, "Ruahatu" was obliged to turn back, leaving me at an island about fifty miles from my destination. A few days later the wind ceased, and the journey was finished on a small sailing boat. Hikueru is a small coral atoll located about four hundred miles east of Tahiti. It is noted for being the greatest pearl diving island in the Society Group; but at the present time the people are not diving for pearl shell and so they are very poor, living mostly on fish and cocoanuts. There are about one hundred and thirty people living on this island. Of these, over half are members of our Church. Schooners stop here about every two months, but at times the island goes for many months without even seeing a ship of any kind.

I HAD been sent to Hikueru to take charge of tearing down the old chapel and building a new one. Due to the height of the building, the strong winds and the heavy South Sea Island rains, the timbers on the foundation had become rotten, and the house had been condemned by the government. (*Continued on page* 417)

Below: A Diver Removing the Rough Projections From the Mother of Pearl Before Opening.



Mormonism in Hawaii

By Ferrol L. Losee

Hawaiian Mission Homes

By Castle H. Murphy

IN Hawaii we have Hawaiians, Japanese, Chinese, Samoans, Filipinos, and white people belonging to the Church. One particular branch which I attend often conducts classes in four different languages, and before the month has gone they will have added one more, making five. These people make no racial distinction as long as they are Latter-day Saints.

One particular man who has interested me a great deal is a full-blooded Chinese, married to a Chinese-Hawaiian. This man, a number of years ago, was very bitter against the Mormons. The spirit of his wife who was a Mormon, had its effect upon him.

During President Grant's visit to Hawaii this man was sick and asked for a blessing. He felt the influence and power of the Priesthood and at the present time he holds a position in the Church which to my knowledge no other Chinese holds. He is a member of the Honolulu Council. Recently he gave a reception for his son and his son's bride. At that social two-thirds of the guests were Chinese (non-Mormons) who fully expected the usual serving of drinks. They were people on whom our brother depended in a business way. As we all sat down to eat, he arose and explained why drinks were not being served. He proved most emphatically that he was not ashamed of the religion to which he belonged, and never in my life have I heard a more powerful talk on the Word of Wisdom. He spoke both in English and Chinese. Brother Henry W. Aki, of whom I speak, is truly a Latter-day Saint.

I HAVE mentioned the case of this brother to illustrate the type of members in Hawaii. The Mormons are recognized throughout these islands as a people who stand for high ideals and balanced progression.

The M. I. A. work draws many of the young people not belonging to our faith. Recently we held our Green and Gold Ball at one of the finest hotels in Honolulu. At that dance all the different nationalities were mingling, all drawn there under one title and all enjoying themselves remarkably well.

The M. I. A. leaders of the mission were called in to a meeting of the Honolulu Recreational Council which practically governs recreation throughout the islands, and were asked to explain the organization and program of the M. I. A. After the organization and program had been outlined to them, briefly of course, this recreational council unanimously agreed that the M. I. A. carried the most

(Continued on page 416)

"Lonialohale" Hawaiian Mission Home

New Zealand—Our Maori Home

By

Nolan P. Olsen

Native Maori girls in typical dress in front of store-house

ILLUMINATED by the light of the Gospel, and with the courage that our fathers had, the Mormon missionaries have for seventy-odd years been proselyting among the "Iwi Maori" in New Zealand—truly called the "Land of Love, the South Sea Isles."

What a world of lore and tradition is wrapped up in this native people, numbering now approximately 65,000, who are fast becoming Europeanized! A people very religious in nature, they are, and with tribal traditions and beliefs in God that antedate by centuries the advent of the white man; a remnant of the Lamanites, and thus of the House of Israel, who left the borders of the Land Bountiful in the year 54 B. C. (according to Book of Mormon History), peopling first Hawaii, Samoa, Tonga, Tahiti and then New Zealand about the 14th Century.

MAORI tradition tells of a supreme God, called "Io," who was the son of another God, who ruled other parts of the space; that space is endless, there are Gods endless, and creations endless—the earth producing like earths according to the law of Nature. The doctrine of "Io" is evidently a bona-fide relic of very ancient times, handed down with scrupulous care generation after generation, as the center and core of the esoteric teachings of the Wharewananga (Sacred House of Learning).

The myths of this people are interwoven with astronomical and meteorological threads which give an intimation that the whole philosophy was based largely and originally on astronomy as taught in probability by Abraham. The study of astronomy was done by means of two seer stones, namely Hukatai and Rehutai, which were lost on the mainland before the migration; since then two common white stones have been used in their place.

The figures "twelve" and "seventy" enter frequently into these myths and are favorite and sacred numbers. There are twelve heavens with twelve Gods; seventy Gods, traveling two by two, are offspring of Heaven and Earth, and are the creators and rulers over the natural objects—water, rocks, animals, the elements, etc.

There are tales with regard to sacred stones, inscribed as were those of holy writ. There are a few indications to the effect that in very ancient times the people were acquainted with some form of script, though of what nature is entirely lost. (Cont. on page 446)

L. D. S. Headquarters and Chapel, Queen St., Auckland.
Right: Hui Tau (Annual Conference). Meeting tent in right background.

Samoa

By

W. L. Smith

Top: Mission Chapel.
Below: Mission Home.

"Hearken, o ye people of my church, saith the voice of him who dwells on high, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together."
—Doc. and Cov. I:1.

THIS command of our Savior is definite and far reaching in its effect. It is as binding upon the inhabitants of the Samoan race as it is upon any other and in one respect it is more binding, as there are many nations to whom his servants have not as yet been sent. Christianity was introduced here one hundred and two years ago, and it was gladly accepted. Our mission was established June 18, 1888, and has grown steadily from the beginning.

Samoa may be known to but few; its people are interesting, hospitable, and command the respect of the traveler. They are the purest type of the Polynesian of the Pacific. The climate of Samoa is extremely tropical; her products are mainly copra, cocoa, rubber and bananas. She boasts of having the largest coconut plantation in the world.

THE Samoan race is naturally of a religious temperament. Samoans inherit an implicit faith in a Supreme Being, are intelligent, apt at learning and maintain marked and stringent customs in relation to their village and family life. Very great respect is shown the chief or "Matai" of the family. His word to them is law, in his title is vested the ownership of all the family property. It is owing to this respect that the race has been able to maintain and enforce valuable customs and certain moral standards.

We are called upon here to depart somewhat from the usual methods employed by our Elders in their efforts to carry the Gospel message to the nations of the earth. Our most effective means has been through our schools. At the present time we have three central schools established on each of the three main islands; the present enrollment is 350. In connection with each school we have a church village and a plantation under the supervision of an Elder. The saints may make their homes in these villages, find employment on the plantations and have the advantage of living in a village entirely free from outside influence. Their children have all the advantages of the Auxiliary Organizations. Music forms a part of the school curriculum. We have in connection with each school a good band, under the direction in two instances of very capable Samoan leaders, namely, at Mapusaga and Vaiola; at Sauniatu, Elder A. E. Cahoon is in charge with two very capable native teachers to assist. Our school at Mapusaga is now under the supervision of the American government. The government cooperates with us, pays the native teachers. A grant is also allowed the mission for the services of the Elders. This cooperation on the part of the government has assisted greatly to sta-

(*Continued on page* 412)

Godmother

II

Spring comes to Rachel, but she makes an earnest attempt to cast it out of her heart, but "it was like picking out slivers."

RACHEL found a part of a seat for herself in the crowded interurban car, and as she sat down and noted the green plaid in the coat of the fat lady next to her, she dropped deeper and deeper into a well of realization that she had deftly evaded until that moment.

She was moving inevitably toward a most impossible house in a more impossible suburb. Presumably she would find it somehow in order, with a dinner prepared by a certain Mrs. Blue. Presumably it would be peopled and already partly demolished by the little brood of three, without whom poor Dorothy might have managed so nicely.

Not until then did it clearly dawn upon her, also, that nearly every detail of the entire business had been dispatched quietly and easily by Mark. It was Mark who had found this house at first, and taken her out to see it. Mark had somehow come across Mrs. Blue, whom he considered a paragon of all housekeeperly virtues. Mark had assumed the responsibility of a trip to Lockwood Springs and had brought back the three new proteges, single handed. He had even found a tenant to sub-let her apartment, and a friend with a car to transfer some of her possessions to the new home.

It occurred to Rachel as being curious and rather comic that a man in whom efficiency appeared to be such a blighted bud, could commandeer, unprotesting, an expedition as fraught with troubles as this one.

She thought, shutting her eyes, of Andrew Wickenham, whose manifestly growing interest in her was exceeding her dearest hopes, and wondered if she could possibly be clever enough to arrange all of their meetings in town without letting him imagine the real reason for her doing so.

SHE reflected that the air in an interurban car was not precisely an odor but certainly an anesthetic, and remembered days when a ride in one had been a holiday thrill instead of a grim and outrageous sentence.

She decided that it would be despicable and mean

By CARLA WOLFE

Illustrated by
PAUL CLOWES

and unworthy if she should allow her feelings to reflect on her attitude toward Mrs. Blue and the children, and she knew that she had an overwhelming desire to be all three.

She walked the half-block from the station to the house, trying to squeeze billows of tossing, surging emotions into a small, neat little box with a neat little smile pasted on the lid.

Months went by before Rachel could regard coming home as anything short of a nightmare. The noisy chaos in the living room, the petty details of management, the abominable necessity for an occasional clothes-drying rack before the fireplace—it all oppressed and maddened her.

She accepted her household with the courtesy she felt was exacted by good breeding, but it was defiant; and once or twice, exhausted by frustrated rage, she blamed Mark furiously for driving her into this ghastly trap, or allowing her to put up with it.

Then, one night, when she descended from the train, she saw that daylight had waited for her to come home, and the first disturbing experiments of spring lanced at her heart. Passing along the street in the crystal dusk, she felt much like a growing girl feels, scurrying home in a spring twilight with a part of it whistling through her bones.

Nancy had just turned one. She was enchanted by the new fragrance and the string of white beads, and she pulled Rachel's hair from its pins with all the amiability in the world.

OPENING the gate, she found that Mark, taking advantage of a dry afternoon, had mowed the lawn and that a great fragrant heap of it still lay where she might burrow in with her head. For a mad moment she was even tempted, then she picked up a handful, to let it fall like sand beside her as she walked up to the steps.

For the first time her hand was almost eager as she turned the knob. She wondered what awaited her within.

The first night in the new house had been terrible. She had opened the door on a suffocating gust of smoke from the fireplace and the ear-splitting din of children's screams. She had shrunk back almost furtively, allowing the idea of stealing back to town unseen to rattle through her mind.

Then the woman who must be Mrs. Blue saw her through the smoke, and advanced, smiling and serene in spite of two wildly kicking legs that emerged from a heaving yellowish sweater in her arms.

"I'm glad you're here," she de-

clared brightly. "Since Mr. Mark went home, we've had a sorry time."

How idiotic of her to be glad that Rachel was here! Did she expect her to reach out and grasp the frantic little biped?

RACHEL had never seen such very long, very thin and white and knob-kneed legs in all her life. If they had been quiet and pitiful they might have touched her heart. But their lashings made it possible for her to hate them as bitterly as she might wish.

She had not closed the door. The room was clearing of smoke now, but was glacially cold. Under glaring yellow lights, as yet unshaded, it appeared to show its teeth. And the fire, having done its worst, had quite subsided now.

The biped, after a moment's silent scrutiny, was howling again more wildly than ever.

"Which child is that?" Rachel shouted, as if already she were plotting some timely and terrible revenge.

"This is Victor," said Mrs. Blue, setting him down in all his futile and quivering exhaustion.

There was something funny about his being named that.

Following the direction of other cries, oddly imitative in tone, Rachel saw a bulky-looking baby, uncertainly anchored in the lap of a little girl who was also very white, with spindly knob-kneed legs and hands scarcely larger than birch leaves. She had wide and patient eyes that did not dare to cry because she was the eldest, and a small tight mouth that was trying to sing a misty lullaby to the baby. That was Iris. She was going on five.

Mrs. Blue dragged Victor to the kitchen; and Rachel, wanting very much to dash up the stairs to her room, to take a scalding bath that would last for hours, and not to reappear until every member of the household had retired to complete invisibility and miraculous silence—knew that Iris must be aching through both her frail little flanks, and took the baby from her.

NANCY had just turned one. She was enchanted by the new fragrance and the string of white beads, and she pulled Rachel's hair from its pins with all the amiability in the world. Her legs were round and warm, with pastel mottlings, and her bright sweet face gave proof already that Dorothy's vivid beauty was not to be forever lost. Looking down at the baby's incredibly perfect mouth, Rachel reflected bitterly that Dorothy must have poured the last numbered drops

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She saw that daylight had waited for her to come home, and the first disturbing experiments of spring lanced at her throat.

A Visit to the Missionary Home

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with the environment of the Home and the spirit of one's calling, rules are superfluous and the influence of good fellowship and fair play are adequate guides to good conduct.

I was amazed and delighted to note the wonderful growth in improvements and conveniences. Sleeping accommodations which four years ago were limited to 50 are now extended to 95.

A great educator who lectured in Utah several years ago said that education, measured by the standard of the business man who reckons in numbers and quantities, is certainly entitled to be called "big business." When considering the truest education — that of the mind, the heart, and the spirit—the thousands of messengers of the Gospel who have been trained in the missionary home are in very deed part of a big business—devoting their lives to the most important business in which a Latter-day Saint can be engaged.

To me, however, the personalities guiding the home are the greatest of all the earthly agents which make the missionary home the source of spiritual learning which it is. To be lifted from the trivial things of life to the plane where there is a burning desire to investigate the eternal verities of life—this may sound impossible of accomplishment in two short weeks, but it is being done in a wonderful degree with each new "family" that comes to the home.

CARLYLE'S line, "Blessed is the man who has found his work; let him ask no other blessedness" finds, it seems to me, no better example than Brother Taylor in his presidency over the mission home. Eminently fitted for just such a service through natural endowment and rich experience, and happy and enthusiastic in his work, he radiates the spirit of the Gospel, so that it is no mere platitude to say that he is a great leader for good among young men and women. He acquired a high degree of skill in the chosen profession of his young manhood, having obtained his Doctor's Degree in Dentistry in the Chicago College of Dental Surgery in 1901, and has answered the call of three missions, in addition to his present calling in charge of the mission home. His first labors took him to England. Several years after the completion of this mission a call came unexpectedly for a mission to Holland, and then following his last service he was chosen president of the Northern States Mission with headquarters at Chicago. For many years he was field secretary for the M. I. A. During that time the Boy Scout movement was first introduced into the Church, and thus he has become intimately associated with boys and boy leaders.

With all that has been said of Brother Taylor's eminent fitness for the mission home, the proverbial question can well be asked, "What is Home without a Mother?" We of that large family of missionaries who have been privileged to live in the Mission Home, can look with pride upon our Mission Home mothers. Truly the home would merit only the lesser term, house, were it not for Sister Taylor whose part has been that of the true Latter-day Saint mother in her home. As Sister Taylor took me through the home, as it is today with its sunny atmosphere, its well-furnished rooms, its ample equipment for schooling and lodging, its warm hospitality, it was not hard to see that the all-important mother's touch was there.

Sister Taylor's work in the Church is no less significant and outstanding than that of Brother Taylor. She was dean of girls at the L. D. S. College for eight years and has had charge of the girls' work at the Lion house in connection with her work with the college. She has been on the Young Ladies' Mutual Board for 20 years. The class in Social Demeanor at the home is in charge of Sister Taylor, and she sponsors many of the functions of the home in which only a mother can excel.

ONE might think the routine of the days becomes conventional and mechanical with Brother and Sister Taylor, but here at the Mission Home is a clear illustration of the truth that under the spirit of one's calling, the meetings of the Gospel never grow old. How blessed is one's work when it is as it is with Brother and Sister Taylor, ever fresh, ever new, and ever full of joy. They have realized, in their years of service, the truth that duty is not drudgery but that the path of duty is bordered by the fragrant flowers of happiness.

As I leave the Mission Home this beautiful spring morning and reflect on a part—just a small part—of what I have experienced there today and in the years gone by when I was there, there flashes into my memory words which thrilled me as a missionary: "There is a particular kind of happiness which God seems to reserve for those who labor with their might in His service."

Australian Mission

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from Salt Lake City to Sydney, excluding the pleasant trip by train to the Pacific coast.

Bidding adieu to American shores, the broad placid waters of the Pacific beckon to the Antipodes. A call is made at beautiful Honolulu, the American playground of the Pacific, and then the boat noses on through silver sheened equatorial waters to the South Seas. Hasty visits are paid the verdured islands of Samoa and Fiji, richly mantled in mellow sunshine and tropical vegetation; and then the course is charted to busy Auckland, New Zealand, and on to Sydney.

SYDNEY'S "Port Jackson" is one of the largest, prettiest and best natural harbors in the world; and as the boat slowly steams through the "Heads" and up the channel to its pier, one's interest is absorbed in the beauteous shores, the many craft of all descriptions plying upon its waterfront and the majestic Harbor Bridge that stretches, in a single span, from North Shore to Circular Quay, a distance of 1650 feet. This magnificent structure was opened on March 19, 1932.

At the pier one boards a tram (street car) bound for Enmore, the suburb in which is located the Mission Headquarters. Unlike the construction of street cars in America, the trams are divided into compartments with seats facing each other cross-wise of the car. Driving through narrow streets, winding in and out among the sandstone buildings of the business district, observing conspicuously placed placards advertising various tasty (?) liquors, noting the word *Bar* on hotel doors and fumbling humiliatedly with strange odd sized coins bearing the stamp of the Imperial Crown as the conductor stops in front of the compartment door with a "Fare, please!" assures one that he is in Australia. One young elder, after trying in vain to calculate in pence and tram sections, held out his loose change and exclaimed, "It's all right, Mister, just take what you want."

THE Mission Home is located in Enmore, two sections or about 30 minutes, from the Quay. Like most houses of the neighborhood, it shares a party wall with the house adjoining, or is part of what is commonly called a terrace. Though old in style, it is roomy and comfortable; and the hospitality emanating from its portals is unfeigned. To each elder the Mission Father and Mother extend its doors as "his" home. It is always interesting to watch a "newie" eat his first meal here. The English style of etiquette in eating is observed; that is, the fork is held in the left hand and the knife is used with the right hand to place the food on the back of the fork. It is quite an art, and the excitement and strangeness make it no easier for the timid elder—especially if he has green peas to pursue about his plate.

The Mission Home is a "melting pot." Young men from the farm, the shop, the campus—from every walk of life—are welcomed, on equal terms into the new work. They don dark suits, plain white shirts, black hats, ties, shoes and socks, for such is the missionary's invariable attire. From Sydney they may be assigned to any of the various districts. Another trip! This time anywhere from 500 to 3000 miles. New experiences, new associations, new friends and new work.

IN all districts but one, the elders live in quarters provided at the rear of the chapels. They share mutually their joys, their sorrows, their burdens; they study together, work together, learn together—SERVE together! They do their own cooking, washing, ironing, pressing, and keep their quarters tidy, in short, provide for themselves. That's one reason for the Australian Mission's being so low on personal expenses.

Time flies! And approximately two years later these same young men return to the Mission Home. Now they are not boys—afraid to express themselves, not "newies"—timid and shy. They are MEN! LEADERS! BROTHERS! Students of God's Books; not saying they believe there is a God in Heaven, but fervent in declaring that they KNOW that He lives and that they have been engaged in His work.

The time comes when the best of friends have to part; and though it seemed hard to part with home and loved ones to answer the mission call, it seems even harder now to leave the land and people that have brought so much into their lives. Then, it was just au revoir, but now it's goodbye.

The deep-throated whistle of the liner signals to "cast loose." Beautiful serpentine streamers thrown from ship-to-shore and shore-to-ship, are held firmly until they snap, as the boat, eager to be on its way, swings out into the channel. They are off!

With a last fond wave, as the boat noses toward the Heads and open sea, our departing heroes bid farewell to the "Land of the Kangaroo." Perhaps each may hurriedly wipe a tear from his eye, then he looks ahead and smiles—his work is nobly done and he is transferred—HOME!

"They Shall Not Pass"

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S. missionaries in Brussels—that of procuring a satisfactory meeting hall. Meetings have been held in the most unfrequented suburbs of the now quite cosmopolitan city. The name which such a location naturally gave the Church was not attractive. Good results, in such surroundings, were attained at great costs.

The Elders, realizing the importance of solving this problem, literally "combed the city" looking for a suitable hall. Their efforts were not recompensed until recently. And what a recompense! What a flow of blessings has been suddenly showered upon them and upon the Brussels Branch!

A HALL has been located and put into use that would be suitable for any Mission Branch in the world. It is located on the Grand' Place in a building that has been the pride of Brussels since 1690. It is as well known to the Brussels public as the Temple Square is to the inhabitants of Salt Lake.

Tourists, admiring every minute of the day the buildings of the Grand' Place do not fail to see and admire the House of the Dukes of Brabant where the "Mormon" meeting hall is found. And the finger of the exulting guide in pointing out the architectural and antique charms of that building never fails to linger a moment on the sign which proudly announces "Reunion de l'Eglise mormonne tous les Dimanches a 16 heures." —That is, "Meetings of the L. D. S. Church every Sunday at four o'clock."

WITH the miraculous finding of this admirable meeting hall "new blood" has been poured into the veins of the Brussels Branch. Numerous new investigators come regularly to hear the doctrines of the L. D. S. Church proclaimed. The average attendance at meetings has been doubled during a season when a large part of the Brussels population goes away from the city to the ocean.

With all this progress the Mormon missionaries meet often with strenuous opposition.

But when those opposing use in derision the patriotic war cry, "They shall not pass," the smiling Elders resolutely reply: "The Truth can pass anywhere!"

In Quest of a *THRILL*

By

Adah R. Naylor

Decoration by

PAUL CLOWES

ONE of the most interesting things about a human being is his eagerness to take a chance. All human beings are intrigued by the unusual and the unexpected; and all are bored by the deadly dullness of regularity. Taking a chance gives the excitement that is craved—and there is a lure in life itself that invites us to seek experience.

This love of adventure, deep in every human heart, causes us at the very beginning of life to go in quest of thrills. In infancy, the need to go places, in order that we may explore our small world, leads us to try our skill at crawling, walking and finally climbing. At the age of two years we take a chance on anything we can get our hands on. We examine with our hands, eyes, ears, nose and tongue, and gradually through experience we learn to accept the pleasant and reject the unpleasant. It is this spirit of adventure plus the thirst for knowledge which has brought about the progress of the race.

WITH primitive man, the desire for adventure was more or less satisfied by the chances he was forced to take in his struggle for food and his flights for safety. But as he progressed these hazards were overcome and in the long march upward man found his thrills in the challenging of the unknown—in navigating the seas—in exploring strange lands — and in his efforts to understand and control nature. Today the physical world has been conquered—seas traversed— lands explored— air routes mapped. This conquering of the physical world has, seemingly, set free the genii of discontent. A "material age" is upon us. Men busy themselves with machinery and human beings, massed together in great cities, manufacture machine products. Everywhere there is a general feeling of unrest, and men and women live in a feverish desire to be going, doing and seeing. Unable to find adventure in their work they seek it in their leisure hours. And since there are few natural thrills to be had, thrills are now manufactured. Many people have lost their sense of values and dash hither and yon in search of the *new* and the *different*. And so we have "Auto speeders"—"six-day bicycle riders"—"marathon dancers"—"tree sitters"—"airplane stuntors"—and movie fans. Even the modern child is said to awaken each morning with an air of "How am I to be entertained today?"

This effort to gain thrills through sensuous excitement is a sad reflection on our present civilization. We are so engrossed in material things that we have become spiritually poor. To be really happy we should keep ourselves sensitive to the delights and inspirations of the natural, and the wholesome.

THE attitude that modern youth has toward marriage is an example of how this quest for thrills is undermining the very foundations of society. Today many enter the marriage state with what Dr. Henry Neumann calls "the door of escape" wide open before them. And because there is a way out mates are chosen carelessly—often because of physical attractions alone. If under the wear and tear of daily living disappointments come, (and come they must) the union is quickly dissolved and often, within a few months, both erstwhile mates embark on other ventures, forever seeking that "something" they failed to find, they do not realize that the greatest of all thrills, that first ecstasy of life which comes with true marriage, usually comes but once and cannot be recaptured, because, pushed back in the dark hole of the mind is always the ghost of the other experience.

Marriage is not merely a companionship—nor is it solely a partnership. *It is a mating*, and mating is a part of God's plan of creation. Two streams of life meet and blend and from this blending other streams emerge. They in turn blend with other streams and so creation goes on and on. We are all a part of this great plan, and we should strive to feel the greatness and majesty of life. There is a natural thrill that comes from the knowledge that we are a part of the universe. One human being cannot create another. Life is a gift from God—something to be treasured and made the most of, not dissipated in sensuous indulgence.

WHEN God gave to the first man and woman the commandment to "multiply and replenish the earth," he put within them an urge, a desire for mating so strong

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Samoa

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bilize our work; it is also a recognition of the good work undertaken in the past.

The Elders who are not employed in the church villages and schools spend their time traveling and supervising the work in the outside branches. Our branches number forty with a native missionary and his wife in charge of each. In many of these villages we have a native member of the priesthood teaching school. It thus requires considerable supervision and effort on the part of the traveling Elder, especially when he is forced in many instances to walk a good share of the distance.

OUR church plantations have also proven a great factor in building up the native; they have brought him in contact with the Elders. This has shown them the value of industry. Our plantations at the present are only supervised by the Elders; we have in each instance a native foreman.

We are also required to give to our more advanced students a meagre training in teaching methods that they may be better prepared to maintain our schools. We also hold under the supervision of the Elder in charge of the schools a six weeks institute for all teachers. The native priesthood have always shown a willingness to perform these tasks for their own people without remuneration. This alone is a test of their faith. A call to the ministry either as a presiding Elder in a branch or as a teacher in a village school without pay, is always accepted gladly.

ANOTHER great factor for good in the mission field is the work of the Relief Societies. It is looked upon as almost a calamity if each village cannot maintain a thriving organization. The Relief Societies also assist greatly in many of the worthy enterprises of the mission besides doing their regular organization work. In one sense we have but few poor among us. In this Garden of Eden most all of our needs are provided for; few know what it is to go hungry or suffer for the want of shelter.

The work here is growing and gaining in strength. We have established this year three new branches and one entire village has joined the church. Requests are often made of us to establish our schools in villages not of our faith. This request would never be made unless the people were very friendly and in sympathy with our teachings. We meet with considerable opposition; this, here, as in other lands, only serves to accelerate the work.

In our work as missionaries here we have undertaken to build up this people that they may be able to comprehend and live the gospel. Formerly the Elders had many conditions which were extremely trying; conditions today are markedly improved; we have established homes, and many of the comforts. The Elders, however, have undertaken all kinds of labor, many doing here manual labor that would have been considered by them at home, impossible. They have proven the Savior's injunction: "Whosoever will be chief among you, let him be servant of all."

The European Missions

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visions. Each is a complete self-governing body acting under the general supervision of the European Mission Office. At present these missions are constituted as follows: European, John A. Widtsoe; Armenian, no president at present; British, James H. Douglas; Czecho Slovak, Arthur Gaeth; Danish, Holger M. Larsen; French, Golden L. Woolf; German-Austrian, O. H. Budge; Norwegian, Hyrum D. Jensen; Netherlands, Frank I. Kooyman; South African, Don Mack Dalton; Swedish, G. W. Forsberg; Swiss - German, Francis Salzner.

THE European Mission presidents meet in conference, according to recent practice, once a year. At these meetings the plans for the ensuing year are decided upon and policies set up for the progress of the work.

AT present Elder John A. Widtsoe, of the Council of the Twelve, is presiding over the European missions. Despite the formidable wall of religious indifference, which naturally follows as an aftermath of war, great progress is being made.

The methods and ideas of the Church in the organized wards and stakes are being instituted and followed. The changing and progressing age is compelling the adoption of many new methods of work in office and field. The business side of the mission system is being placed on a basis conforming to the general policies of the Presiding Bishop's Office. The attempt is being made to develop a more scientific method of proselyting without losing the power and influence of the Holy Spirit. Sister Leah D. Widtsoe has general supervision of woman's work; and the various organizations for women, over which she presides, are being brought into full harmony with Church practices. Assisting Brother and Sister Widtsoe is a staff of Elders, each one actively engaged in looking after an assigned mission activity.

In Durham House is still published the Millennial Star, the oldest surviving Church periodical, and one of the oldest publications in Liverpool.

THIS portion of God's Kingdom is in competent hands but needs more laborers in the vineyard. At present there are 299,000 people, in the European lands in which missionary work is being done, for every missionary. If young men could but realize the great opportunities which await them in the foreign missions, this condition would soon be improved. Chances for development in every possible manner await those who labor here. The inner comfort and joy that comes from doing a righteous duty, an essential of happiness, is ample reward for the time, money or effort expended in filling a mission. If a true picture of the romance of a missionary's life could be given, great would be the desire and preparation, to labor in the harvest fields of the Lord.

...Beauty in the Home...

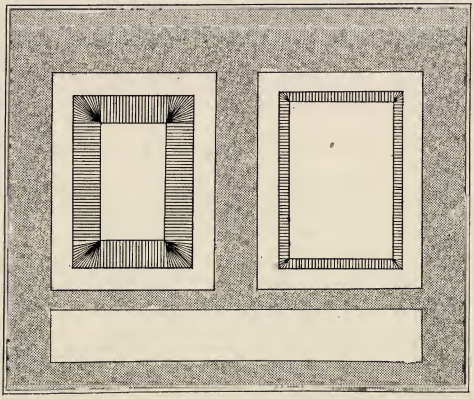
By Lutie H. Fryer

Professor of Home Economics University of Utah

The Backgrounds *of* Rooms

THE preceding articles have dealt with the fundamental principles of design. The decorating of a home is the concrete application of the principles of design.

The first question to be decided in the decoration of a home is the one of backgrounds. The floor, walls, ceiling and woodwork are spoken of as the backgrounds for all the furnishings; rugs, draperies, furniture, lighting fixtures, pictures and other accessories. In the choosing of backgrounds, it is of great importance to select those which are unobtrusive in color and design, so that they enhance the furnishings rather than rival them in interest.



Houses are made to be lived in, not to be looked at as a museum room is looked at. Therefore, rooms should be backgrounds for people and when rooms become more important than the people who live in them, they have violated one of the laws of decoration.

Floors Part of Background

THE treatment of the floor and its covering is one of the most important features in the decoration of a room. There should be harmony of tone between the floor and its covering, and the effect should be subdued and somewhat deeper in tone than the walls. Tapestry-covered furniture is more effective against an unobtrusively figured rug than against one which contains striking color and design.

As a rule, both floors and coverings for downstairs rooms of a home should be darker in tone than those for the upper rooms; furthermore the downstairs coverings are more formal in texture and design.

Some good woods for downstairs flooring are fine-grained quarter-sawed oak or selected birch. Both are very hard woods and durable, and they take stains or wax very well. Cypress, ash, elm, spruce, maple and redwood are all beautiful woods for floors.

Oak is an open grained wood and the natural color is darker than many other floor woods. Such a floor should be treated with a filler made of powdered quartz and transparent varnish mixed to a paste. This filler is used on all woods that have any porous openings in the grain where a porcelain smooth surface is desired. After the filler has been applied, the floor should be stained and waxed. If only a medium value is desirable boiled linseed oil may be used, instead of a stain, and then waxed and polished. If the trim, that is, the baseboards, doors, windows and door frames, paneling and molding, is of oak, and the furniture in the room is also of oak, the floor should be stained a little darker than the trim or furniture.

Birch is a close-grained wood and lighter in color than oak. On account of the close grain and light color, birch takes more stain than oak to tone it down. For downstairs rooms, oil will not darken birch sufficiently, and some brown mahogany or walnut stain must be used to darken it to the right shade. When floors are stained, a coat of shellac helps in preserving the color, then they may be waxed and finished with a flat varnish; never use one which gives a shiny surface. Even when the trim is painted a light color the floor should be darkened at least enough to be in harmony with the walls.

Color schemes for bedrooms are generally in lighter tones than those for living rooms, library or dining room and the whole treatment of a bedroom is more informal. For this reason lighter floors are permissible and are generally of birch or hard pine, with natural finish. If it is desirable to have the floor a little darker in tone, it may be stained and waxed or finished with flat varnish.

Small or medium-sized tiles are pleasing and practical in breakfast room, bathroom, hall or sun parlor. Tiles suitable for such purposes can be found in a great variety of colors, ranging from deep terra-cotta, warm browns, grayed greens, yellow, dull blues, etc., according to the color scheme of the room. Linoleums have become so universally used for kitchen floors that we think of them in connection with the floor rather than as a floor covering. Suitable patterns for kitchen and bath room floors can be secured in a great variety of colors either in tile-patterns or in mottled finish. The linoleum should not be too

light in color. It requires careful laying, which should be done by an experienced person, and before being used the linoleum should be given a coat of boiled linseed oil which preserves and protects it from stains.

Floor Coverings

IN choosing floor coverings, as in the selection of every other article of house furnishings, we should apply the principles of design. Remembering that the use of an object is a first consideration, let us see how this principle is applied to floor coverings.

Rugs and carpets are placed on floors in order to make a soft surface and to give added warmth. Floor coverings also serve as a background for various pieces of furniture. The floor is an integral part of the structural value of a room and must therefore give an effect of stability and solidity. Because of this fact the floor and its covering take on the darkest values in the room. The walls will be lighter in value and the ceiling lightest of all.

In interior decoration as in all other phases of art, there are a few exceptions to the rule. In the case of a heavily panelled library of dark oak with a beamed ceiling, it may be more effective to use a rug with rich glowing color not quite as dark as the wall panelling, if the room is not well lighted. Again, in some cases the sense of balance and foundation is conveyed by deep texture and the amount of light absorbed, in other words the density of fabric; in such a case the floor covering may be as light as the walls without destroying the conviction of weight and adequate foundation. These, as you see, are the exceptions and not the rule. We must know our rules before we can afford to break them.

The principle of keeping the floor dark is sometimes overlooked and failure is the result. A good example of such disappointing results was seen in a case where a person wished to have a rose bedroom. She purchased a rose colored spread, rose hangings and then a rose colored rug. The rose spread and the rose hangings were suitable and pleasing, but the rose colored rug was too light in value, as well as being too strong in intensity, and instead of remaining the background as it should have done, the floor became more interesting than the furniture and decorations. The rug was replaced with a deeper rose verging on the mulberry, and the effect was much more harmonious. Likewise a rose taupe colored rug would have added the desired touch which was lacking to make the room a success. A safe rule to keep in mind may be stated, "No matter whether the decorative scheme of the room is carried out in light or dark tones, there must be harmony of tone between the floor and its covering."

Remembering that the rug is part of the background scheme, it will be apparent that the colors used should not be too bright or we may say, too strong in intensity. Colors which are unduly intense take away that feeling of support which the floor should give, and they also become more interesting than the people who are to live in the home as well as the furnishings of the room.

For several years plain rugs have been used quite extensively. They are to be had in beautiful colors such as taupe, rust, dust brown, grayed greens, henna, plum, raisin and many other beautiful colors. They are very restful in effect and make a perfect background. The one objection to plain rugs is they show every footmark. To overcome this objection the manufacturers have produced rugs which have a slightly irregular texture called jaspe', and still another type known as frize', neither of which shows any footprints.

Decorative Design in Rugs

FOR those who are still devoted to pattern in rugs, there are a few points to remember which may help one to make a wise selection. The pattern of a floor covering should never be so conspicuous that it jumps up to greet you on entering the room. Sometimes a somewhat pronounced pattern is desirable as a part of the decorative scheme but such patterns are best used in the hall or dining room, where one stays only a short time and therefore is more interested than annoyed by pattern.

A floor covering with a great deal of pronounced color necessitates the continued use of the same color scheme for years. All-over designs should not have too strong a contrast in value, that is, there should not be very light spots and very dark spots or else the rug will seem "jumpy" and will disturb the repose of the room. Rugs with a wide border will make a room look smaller, as it divides the floor space too much. This applies to the actual border on the rug and to the border of flooring between the edges of the rug and the baseboard. The narrower both kinds of borders are the larger the room will appear.

Whether your rugs are Oriental or domestic, the same principles of design hold good. Choose patterns which are quiet and unobtrusive, not too large in scale, and conventional in pattern.

It is a common fallacy to imagine that all Oriental, including Chinese rugs will go anywhere, irrespective of color or pattern,—no greater mistake could be made than to imagine such a thing. Oriental rugs are capable of creating quite as much trouble and perplexity by both color and pattern, as any other kind of floor cover. In Oriental rugs there is almost always one predominant color. Make sure that this predominant color will fit into the scheme for the room; that done, it is usually safe to assume that the rug will be satisfactory. If the pattern is at all definite, great restraint and caution will have to be exercised about introducing perceptible pattern on the walls or in upholstery and hangings. If, on the other hand, the rug pattern is minute and closely blended in coloring, so that it really seems to be a texture rather than a definite, preceptible pattern, then it will be safe to use pattern in other places.

One of the reasons for the use of rugs is to obtain a soft surface, on which to walk and produce a feeling of comfort and luxury. This is obtained in the highest degree by the use of floor coverings with a deep pile. This is the quality which make for so much welcome and comfort in the winter time. This deep pile is found in such rugs as Chenille, Wiltons, Axminsters, Orientals, Domestic Orientals and Brussels, all of which are satisfactory to buy and can be had in countless subdued colors and excellent designs.

At present, there is a tendency towards the use of all-over carpets instead of rugs because of the sound subduing qualities and a certain spacious and luxurious effect which the all-over carpet imparts to a room or rooms which are closely connected. This change is partly due to the increased use of the vacuum cleaner. The all-over carpet covers the floor quietly, leaving no border of wood floor to polish and dust. A common mistake, however, is to carpet a room and then place or scatter small rugs all over it, for then the harmonious appearance which the carpet gives is destroyed. In the use of a throw rug never let it "float" in the middle of a large plain rug or carpet, but lay it in front of a piece of furniture or before the fireplace. Rugs, no matter what their shape, should never be laid diagonally. Laid in that way they are just as bad and just as destructive of the room's composition as large pieces of furniture placed diagonally. If a room seems too long in proportion to its width, this defect can be corrected, in some measure, by laying rugs with their length at right angles to the length of the room.

The living room above all other rooms should have a plain or very quiet design on the floor. The dining room is a possible place for pattern in floor covering if one desires it, always being careful, however, to keep it subordinated to the rest of the room.

The hall can stand more pattern on

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The Danish Mission

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retold stories, and folk dancing. Never before had so many saints been involved in friendly competition; for the first time in the Danish Mission had such a plan been worked out. The idea was new, but by the careful planning of President Holger M. Larsen, it worked marvelously.

The dedication and the activities of these three days characterize important dates in the history of the Danish Mission. These events have given the church more friendly publicity than it ever before has received in Denmark.

Another characterizing feature of the year was the Mission Presidents' Convention which held forth for the larger part of the two weeks. Under the direction of President Widtsoe, vital problems concerning missionary work were discussed. Effort was made to standardize church work in the European Missions, and put it on a par with church activities in America, thus uniting the European group in standardized work and activity. New means of proselyting were discussed that have helped the missionary considerably in his work.

Following the Mission Presidents' Convention, President Widtsoe and President Larsen made a tour of the Danish Mission, and held meetings and visited the Saints.

IN the past three months President Larsen has made an extended tour of Denmark, holding illustrated lectures on Utah and its people, showing—with pictures —the homes of the Mormons. This has been a means of coming in contact with thousands of people who have never before heard "The Gospel Message." It has given the public a better idea of Utah and "The Mormons."

With pleasure and satisfaction we look back on the past year. We realize we have been blessed abundantly, and have received knowledge and power that has enabled us to give the Gospel Message to mankind.

Acknowledging the hand guiding the destiny of our work, we are looking forward with anticipation — hoping, praying, and working, for continued progress—trusting that the progress of tomorrow will be greater than that of today.

South African Mission

Continued from page 400

little chapel comfortably seats about 100 persons. Over it is the elders' dormitory. This large room serves as the living room of the elders at Capetown and missionary annual conventions. It made the Relief Society representatives from all branches of the mission comfortable, when they held their first convention Dec. 5th to 12th, 1931.

It is odd that only 25 American missionaries are permitted in this land. The Secretary of Interior watches that quota with care. There are still those here who believe the elders will steal them. Also, those who would like the elders to steal them.

Sunshine is South Africa's boon. It makes opportunity for year round open air sports, such as cricket, socker, rugby, swimming, tennis, etc. Still, "too much sunshine makes a desert" and it has done so in many places here. It also has helped the elders. In 1931 they averaged 34 minutes more work per day than before. This additional work no doubt helped them to average over 8 baptisms, of high class people, per elder last year, which may be considered fairly good. Their average work ranks well at the top in most items, with all missionaries in the world. They believe the Book of Mormon should be in the hands of the people and not on book shelves and most of them average selling nearly 10 per month, hard as it is. A Book of Mormon reading competition, between all districts was inaugurated Sept. 22nd, 1931, to continue for six months in celebration of the great mission of the Angel Moroni. This contest has been very successful among both friends and members.

THE mission is composed of seven districts, namely: Cape, Kimberley, Bloemfontein, Transvaal, Durban, East London, and Port Elizabeth. Flourishing branches of the Church are in most every town of importance. About everything that is enjoyed in "Zion," in Church life is had here, but to a limited extent. The young people are active and vie with the adults in taking responsibility off the elders' shoulders to enable them to do more proselyting. In the main all of the people are active in Relief Society, Mutual, Sunday School, Genealogical, Choir, Missionary and Project work. There is a spirit of love existing. At present there are four full time missionaries from the branches of the mission.

There are about twelve million people in the Union of the states of Cape Province, Free State, Transvaal and Natal. Out of that number there are about 1,500,000 whites, including 932 Mormons in December, 1931. Missionary work is done only among the white people, however, there are a few very worthy colored members. English, Dutch, Colored, Indian and raw native are the main nationalities.

Rhodesia, to the north, named after the great young man, Cecil John Rhodes, is a government of itself. Rhodes' memory is evidenced by beautiful monuments over the country. He drew the attention of the youth of the world when he died at 49 years of age and said, "So much to do and so little time to do it." Rhodesia has Victoria Falls, greater than Niagara in all respects except in volume of water. It is in the Rhodesias and farther north that big game hunting is best and jungles and swamps and natives lure only the rich man.

As the North of the world has its winter, South Africa has summer. Instead of the Great Dipper in the sky, one views in the heavens the beautiful Southern Cross. Somehow one feels differently, and when first coming from America one senses the reality of the saying, "A new heaven and a new earth."

KIMBERLEY is the diamond district where there are really "Acres of Diamonds." The precious ground is protected by high barbed wire fences, human tight, together with German police dogs and stringent laws. Here is one of the largest holes ever dug by man. All dirt from this chasm is thoroughly washed to get its marvelous diamond substance. Kimberley elders always keep their footwear tidy as they do not want to get the law after them for having a diamond unlawfully concealed in their holey soles, as diamonds may stick to one's feet as he passes along the road.

And the man who said Uncle Sam and France had all the gold in the world did not include in it the Transvaal and Johannesburg district. Simply hills of gold—70,000 men daily at work digging it from its rich chambers. This district has the largest number of members of the Church in South Africa. Too, it has "Ramah," which is the chapel and living quarters for the elders in Johannesburg. The members are faithful and are more valuable than gold to this Mission. Johannesburg, the largest city of the land, has a population of about 300,000 and is very much Americanized.

The Los Angeles of Africa is Durban, which has, to a remarkable extent, become the national seaside resort. It is a whaling center, and factory port for the Southern Seas.

East London and Port Elizabeth are seaside cities with populations of 37,000 and 65,000 respectively, and the districts that bear their names are of the oldest and best in missionary work of any in South Africa. During ostrich raising times, Port Elizabeth had the greatest feather market in the world. Ford and General Motors have large assembling plants there.

Pretoria is the national capitol and Bloemfontein is the center of a rich farming district.

IN 1836 the Dutch Voor-trekkers went from Cape Province to the Free State and across the Vaal River in search of homes. This great trek was much like and almost contemporary with the hardships, and the long marches in search of homes, of the Mormon Pioneers.

A young man who is fortunate enough to do a mission in South Africa has an opportunity that is invaluable. He visits Europe on his way here, travels 17 days on the water before arriving from England, and after filling a mission of about 30 months, at a cost of less than $35 per month, has the opportunity of going on around the world, either by way of the Orient, India, China, Japan, and Hawaii, or via Australia, New Zealand and Hawaii. Otherwise he can go East Coast and visit the Holy Land and Egypt and through the Mediterranean Sea, and on into Europe.

Mail is appreciated once a week at this southern point of Africa as it takes a letter 30 days to come from Salt Lake City.

Mormonism in Hawaii

Continued from page 403

complete program and had the most efficient organization of any of which they had heard. It sounds pretty, but will it work, was the attitude which seemed to exist among them. This meeting happened to be at the beginning of the M. I. A. season. The discussion there caused this council to keep its eyes on our organization.

Our M Men basketball league draws the largest basketball crowds in Honolulu. They exhibit a type of clean play and sportsmanship which is not seen in other leagues. The same attitude holds true in all the M. I. A. contests, which are now in full swing. A member of the Honolulu Recreational Council which is watching our M. I. A. gave the following as the opinion of the council: "We are convinced that your organization not only has a great program, but is carrying it out with pleasing results."

THE carefree attitude of the Hawaiian people has always been one of their main assets. They meet trouble and trials with a smile, and make the best of it. A very good example of this is shown by the people of Kalaupapa, the leper settlement. I had the privilege of going down into that settlement and meeting with the Saints there. As I stood with them to sing, my heart was truly touched by the spirit of those people who realize that they are what you might call doomed, who realize that they will likely never see any of the outside world, and who realize that they will be sick all the days of their lives, some of them very advanced cases, some with hardly a mouth to sing, and yet they stood and sang such songs as "If There's Sunshine in Your Heart" and "Count Your Many Blessings." They sang as if they meant it, with sincerity and with a pleasant smile on their faces. I approached one young fellow and made mention of the beautiful mountains surrounding the settlement, which separate them from the outside world. His answer was, "Yes, we certainly have a beautiful place here, and we appreciate it." Those lepers are most certainly a tried people, yet never have I witnessed such strong and such firm faith in God.

The leper settlement brings to light the spirit of the Hawaiian people. They can forget troubles by singing any one of the many Hawaiian melodies. The very presence of the Hawaiian people fills one with cheer, and makes life appear much brighter.

The members of the Church in Hawaii are humble, they are firm in their belief in God. They want progression and they are truly Latter-day Saints.

Hawaiian Mission Homes

THAT those who labor in the Hawaiian Mission might be properly housed, eleven mission homes have been erected, one or more being located on each of the islands as follows: Hawaii 5, Maui 2, Oahu 2, Kauai 1, Molokai 1, the latter being built within the past two months.

Inasmuch as missionaries assigned to various islands remain a year or more, it is deemed advisable that they be provided a place called home, or headquarters, from which they travel to various branches of their district. Sometimes, however, the missionaries spend a few nights in the homes of the people when located some distance from headquarters, but the major portion of their nights are spent at home, this procedure being deemed advisable for various good reasons.

The principal mission home called "Lanialoha" is located in Honolulu at 1124 Kalihi Street. This home serves a four-fold purpose: headquarters of the Mission, the home of the Mission President and family, the home and headquarters of the missionaries who labor in Honolulu and Oahu Districts, at present there being ten Elders and four lady missionaries. The home also serves as a social center for the mission, and especially for the Honolulu District. Into this home are invited visitors as well as missionaries passing through on tours and on their way to and from their fields of labor. Of these there are many, as Honolulu or Hawaii is the port of call for most boats voyaging to and from the other South Sea Isles, Japan, Australia, South Africa, and many other fields.

In the Honolulu home a regular routine program is followed. All up at six-thirty, Hawaiian class from seven to eight, devotion and breakfast, eight to nine. The missionaries are all out in their districts at ten o'clock, returning at four, the office force remaining for office assignment. Dinner hour is five-thirty, after which various meetings are attended by assignment of the District President.

A great number of funerals were conducted by the missionaries last year, many of which were held for non-members.

Saturday is recreation day.

SUNDAY in Honolulu is a very, very busy day, with six branches, District Board Monthly meetings, radio programs, and special calls. Each Sunday morning a devotional, instruction, and testimony meeting is held at the mission home.

No finer or more loyal young men and women are to be found anywhere under the sun than are those who come to Hawaii. A credit indeed are they to the Church which they have the honor to represent and to their parents who sacrifice much to sustain them in this choice field.

They labor under conditions somewhat similar to those existing in the wards at home, with fully organized branches, fifty-four in number, with auxiliary organizations perfected in most cases.

The climatic conditions are extremely agreeable and the scenic splendor the talk of nations, a veritable floral wonderland.

So great is the love of those who labor here in Hawaii for the people and so full is their appreciation of the pleasant conditions under which they labor that they neither desire to go home when released nor are they satisfied ordinarily when they do return to their homeland. Hawaii's charm has drawing power indeed.

A New Chapel in the Tahitian Mission

Continued from page 402

It had been some time since the natives had held meetings in a suitable place, so every one was anxious to help with the work so that they could again have a chapel. The men, women and the children did their bit toward the cause and everything went along fine. The young men tore the lumber off the house and the older men carried it to where a group of children and real old men would pull the nails and pile the lumber. It fell to the lot of the women to go fishing and to do the cooking. When the dinner bell rang we sat down to our simple meal of fish and poi. The work was continued in the afternoon, but, on account of the heat, many of the people sat in the shade of the coconut trees and watched the others do the work.

After two weeks of continuous work, the house was completely torn down and the people went back to their regular tasks, either diving roris or making what little copra they had.

Two months after the house was torn down, Elder Horace E. Hess arrived at Hikueru to help with the building. He had brought the material that was needed and so the tedious task of building the new chapel was started. The people had very little food at this time and it proved quite a task to keep the carpenters with plenty of food to eat, but they sacrificed a great deal and all were united and did the best they could.

THE chapel was to be dedicated on the first of November, and so all prepared for that day. It started raining a day before the dedication and it continued to rain all day and all night. It was even raining harder on the day that had been set apart for the dedicatory services. About ten o'clock quite a number of natives asked to have the day changed as it was raining so hard that the people would not be able to attend the services. But the missionaries had set apart the hour of twelve for the meeting and were going to trust to that end. At fifteen minutes of twelve, the rain ceased and all of the people collected at the chapel. Immediately after all were seated in the house, it started raining again and rained steadily until five o'clock at night. We had wonderful services and the people seemed very proud of their house.

Late in the afternoon we had a native feast. The natives had donated three pigs, made poi, and had caught a number of fish so that everyone had plenty to eat, although there wasn't very much variety. The young folks played their guitars and ukuleles and sang old Tahitian Songs. The older folks sang Tuamotian songs and everyone enjoyed the spirit of the occasion.

The people are happy that they again have a beautiful chapel in which to worship the Lord and they do not regret the many sacrifices and hardships that they met in order to do their share towards the work.

Inspiration

By Lee Berry, South American Mission

WORDS which proceed from the tip of a tongue,
Those formed by the point of a pen,
Units conceived to interchange thoughts,
Are words created by men.
But the flames which arise from the innermost soul,
That glow in a darkness of night
Calling words forth to speak unconceived thoughts,
Are of God's inspirational light.

POETRY

Cathedral

By Gladys Hendrickson

WE entered in this place unthinkingly
This solitude of stream and brooding tree.
The deep, hushed spirit of it made
Cathedral, and the wind an anthem played.
The shadowed trunks arched splendidly
To form a window that might sway and nod—
We found this place,
As we have found our love,
A quiet shrine of loveliness to God.

The Palms of Waikiki

By Mary Peterson

PALM trees! Oh, how graceful!
Flouncing there in perpetual summer breezes.
I gaze upon your supple loveliness
And methinks ne'er did dark-eyed Senorita swish
Deep-fringed, silken shawl with half such grace
As Kona breezes flirt with yonder fronds.

I watch you through my open window
Fling out slender arms toward nature's God,
Making soft noises like a baby's prayer
That none but Him who made us understands,

Ah! glorious sentinels of the Islands,
I wonder were man to read your silent story through
Would he not worship God more truly,
Could he but understand the heart beneath that shell
And know the Power that gave thee life
Created thee first elsewhere?

I wonder then would man be prone to boast
And praise his own endeavors to the skies,
And thus grow blind to greater things,
Seeing but his little world of useless toys
And he as lord of his domain.

For truly does the worship of man-made arts
Fling dust into the eyes of passing throngs,
And leads humanity to put its trust
In works of iron, steel and things inanimate.

For these and other reasons, Palm trees fair,
I beg of thee, send forth upon this balmy air
A message to all who upon these Islands tread,
That things which seem to die
Are not forever dead but live again
Because the God who loves the soul of man
Loves souls of other living things,—
For He loves you, and the tiny bird
That sits in yonder tree and sings!

Mother

By Terrence Sylvester Glennamaddy

WERE ten thousand words to flow from off this poor pen of mine;
Yet I could never tell the half of mother's love sublime;
Deep as the boundless ocean blue, pure as the lily fair;
Broad as the universe it is, wide as the space out there.

As from a thousand gushing springs love wells up in her breast,
When she welcomes to this world of ours the tiny little guest;
And down the rugged path of life she guides our weary feet
Through all the coldest winter storms and through the fiercest heat.

When aught is wrong she comforts us and bids our fears depart;
She heals a thousand little ills and binds the broken heart.
Her life she'd give up many times if that would guide us right;
From cradle to the grave, with love, she helps us win the fight.

God bless you, mother; may you live in peace while still on earth;
And may your children value you for just what you are worth;
I know that when you've passed beyond the pearly gates, and blue,
Your children then will miss you; and we'll all remember you.

Mother's Day

By Lucy Sanborn Lynn

SWEET Mother, if my grateful heart could spend its full indebtedness,
And from my arms a gift of love like yours be turned to thee,
If daughters' acts to mother's deeds could match with equal blessedness,
Then you'd receive this Mothers' Day no wistful verse from me,
But gardens full of deeds like flowers to burnish all your earthly hours.
And if I could, I still confess, 'twould not repay your tenderness.

New Love

By Alberta Huish Christensen

WHEN Spring, with blossoms in her hair,
Comes laughing down the lane,
What can the mind remember
Of sultry summer rain!

How can the eager eye recall
The withered dahlia stalk,
When Spring is spilling daffodils
Along the garden walk!

What heart remain the lover, true
To Winter, wan with care,
When Spring comes laughing down the lane
With blossoms in her hair!

Opinion

By Alberta Huish Christensen

SOME say that Spring is golden-hued;
Gay saffron gleams that streak the blue
Of dawn and evening sky,
And then at noon—forsythias bloom!
Some say that Spring is golden-hued.

Some say they always know
Spring, by the irridescent sheen
On dew-wet grasses, newly green;
By nap on petal-clustered bough—pink-white,
Or by the multi-colored tones
Of flowered walks at night.

But I say Spring is gray * * *
Mauve shadows cringing on the lawn;
Beneath the oozing April clay
Drab earth worms go their dark and channeled way,
While sobbing rain, in monotone of song
Is telling me again, that you are gone.
* * * I say that Spring is gray.

Dawn Moon and Morning Star

By Rosalind Hale

I WAKENED while the still world slumbered on,
And heard the drowsy plash of lake and pond,
And rivers, mutinous and strong,
Forever catapulting toward the sea.

Above it all, the thin dawn moon hung low,
A wan husk, clinging to the empty sky,—
Shivering at the approach of brazen day
Whose sun burst forth with scintillating power
To scan the earth with bold, revealing ray,
And stab with fatal darts the veil of night;
To pierce the cool, soft shadows with white swords—
Fore'er dispelling moon-dreams, vague and sweet.

Glancing Through

*Brief Summary of Magazine Articles**

By

ELSIE TALMAGE BRANDLEY

You May Have My Job

By JANE ALLEN

(*Forum for Feb.*, 1932)

I AM a member of that notorious generation so much publicized after the war; and have taken seriously the responsibility of living up to all the magazines and newspapers seemed to expect of us—and it has been quite a strain. At 21, after being graduated from college I married a man who was crazy about me. He had magnificent health, good school record, a vocational purpose and a good job; we enjoyed in common tennis, walking, camping, dancing and the theater. Because he was emotionally stable, intellectually alert, socially adequate and of good heredity, I thought our marriage well founded.

Since being married, I have changed my mind about one of my pet notions—that a woman who works outside is superior to one who does not. For seven years I was employed—had a nice job and a good salary. But two years ago I quit my job, not to make room for someone else, not that I was tired, but because I began to suspect that home life held undiscovered charms. My friends call me a Penguin—meaning that I am a queer bird.

At the time of my marriage I was the product of a college for girls—a college who leave out of their lists of successful graduates all who have married and settled down to raise families. My attitudes were that the occupation of home-making is inferior; that a woman who lets her husband support her is a parasite; that child-bearing ruins the figure and the health; that the maternal instinct is fictitious; that raising children is a narrowing, routine job; that specialists should do the home-making—housekeepers, interior decorators, delicatessen proprietors and soup manufacturers; that wife's main job is to keep that schoolgirl complexion and be at all times appealing to her husband. I have discovered since that this type of female is not wise, happy nor glamorous, as the screen would have us believe. And too great interest in business spoils a woman for being womanly. When I had become convinced of this, I gave notice and drew my last pay check—not an easy thing to do, but well worth doing.

In exchange for what I had, I have found more satisfactory social relations with my fellows. I can extend my social contacts in a leisurely, gracious, relaxed state of mind. I can read what I want to read, not just reviews and digests of it. I prepare briefs of some of the things I read and give them to my husband at breakfast time; and argue heatedly and enjoyably on all disputed points. I have found that men do like intelligent women; and the platonics of the friendship between my husband and myself have, strangely and subtly, enriched what I hear called the thermodynamics of sex.

The change in our income necessitated an adjustment of the budget—we took a less expensive place, keep only part-time help and I have gained a new feeling of self-sufficiency. I used to be an awkward hewer of wood and drawer of water; and was proud of my inability to sew a fine seam. I felt sorry for the women who embroidered, made pickles and gardened. Now I have discovered the joy of creation in those jobs. I garden, and am fascinated. I thrill at the growth, the blossoms, the fruit. I crow over my garden products. I study dietetics, and have found that with the labor saving devices and wealth of helpful literature, a kitchen is an exciting place to develop skill, good taste and imagination. My parents, and my husband's, all living, used to be old people whom we did not know so very well because their interests were somewhat different from ours and we hadn't time to learn anything about theirs. Now I know that they are the people who do not fail you when you need them; who have veins of good sense and experience under their years which are worth mining for.

I love my little son very much, though I try to master that love so that it will not injure either of us. And I am fascinated by the selfish realization that I am perpetuating in him the best that is in me. I have transferred my own dreams and ambitions to him, a psychologist would say; but I am not oppressed by any sense of failure. He can extend my life for me and for himself, if I can make the meaning of life intelligible to him. And that is a task to tax the intelligence, patience, character and intuition a woman can have. What to tell him; when to meddle and when not to; what to give him and what to deny; what to teach him; what to read to him! The problem in brief, is to provide the right soil, to trench it, hoe it, fertilize it and irrigate it, keep it open to the sun and the rain, and then let the young seed grow. It takes time and work; but it is an immortality worth working for.

The other day a friend happened in. She is the one who has my old position at the office. "You are one of those queer birds," she said, "so I thought you would like a summary I found in a book—of the activities of the Penguin." I did like it and I copied it, and here it is, my creed: "She has to work with living things, husband, children, friends, relatives, acquaintances. She has to work with inanimate materials which include nearly everything that mankind produces: food, shelter, clothing, furnishings. Finally, she has to work with the intangibles of life which include practically all of mankind's cultural activities; society, religion, literature, music. * * * She works in a whole series of laboratories * * * and in these she creates * * * a desirable environment in which to rear children, a comfortable place for herself and her mate, and a center for the good life of those within the social circle."

*Used with permission.

Lights and Shadows on the Screen

What Kind of Motion Pictures do you Like Best?

AN effort is being made to discover what people like to see on the screen. A little ballot sheet which is being distributed widely, says, "The entertainment demands of the nation require that the screen reflect the whole gamut of human motive and emotion. The screen needs sunshine and shadow, aspiration and despair, courage and degradation, joy and suffering, for the source material of the pictures that must touch upon the common life and the common experiences of every class of our people.

"In gauging the entertainment demands of the nation, the one articulate and unequivocal expression of opinion is with regard to what the public does not want. The answer is registered at the box-office. But the problem of determining the individual entertainment preferences of the classes that make up the motion picture audience is a problem of continuous education calling both for higher standards of entertainment appeal and higher standards of public appreciation. In this process the organized motion picture industry has had and is receiving the cooperation of community leadership throughout the United States.

"Your own preferences as to motion picture entertainment, expressed in the Motion Picture National Preference Poll conducted by the organized motion picture industry, will be a constructive contribution. The purposes of this poll are: To widen the scope of the screen in its service of entertainment; to increase the flow and variety of dramatic material for the screen by indicating to writers, authors and dramatists the dramatic themes preferred for film production; and to answer certain moot questions with regard to distinctions of entertainment appeal as between various classes of the population."

The following is a reprint of the ballot. If you are interested, analyze your own preferences regarding motion pictures. Mark the types you like best in each classification. Send the report back to the Motion Picture Committee, *Improvement Era*, and the tabulated results will be published in an early issue of the *Era*.

Motion Picture National Preference Poll

Please check thus [√] *after the themes you prefer in motion picture entertainment, as listed alphabetically under the general classifications Nos. I, II, etc.*

I. Comedy
- Animated Cartoon ☐
- Domestic ☐
- Farce ☐
- Musical ☐
- Satirical ☐
- Slapstick ☐

II. Drama
- Classical ☐
- Crime Exposure ☐
- Melodrama ☐
- Political Intrigue ☐
- Romance ☐
- Social and Sex Problems ☐
- Society ☐
- Spiritual Struggle ☐
- Tragedy ☐

III. Adventure
- Air ☐
- Exploration ☐
- Sea ☐
- War ☐
- Westerns ☐
- Wild Life ☐

IV. Mystery
- Detective ☐
- Intrigue ☐
- Weird ☐

V. Current Social Problems
- Civic Corruption ☐
- Marriage and Home ☐
- Organized Crime ☐
- Social Reform ☐
- War and Peace ☐

VI. Historical—Inspirational
- Biographical ☐
- Exploration ☐
- Patriotic ☐
- Religious ☐
- Scenic ☐

Remarks

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Pictures Approved by the General Federation of Women's Clubs

Due to inability of the General Board of M. I. A. to preview pictures before they are shown in local houses, the committee on Motion Pictures has been endeavoring to find a dependable preview list which they can present to *Era* readers with a reasonable degree of confidence. In comparing estimates offered by the General Federation of Women's Clubs with our own ideas of plays which we have seen, we have found them to agree in every case. For that reason, and in order that readers may have some idea as to certain pictures soon to be distributed, we quote the following from the pamphlet of the organization named:

After Tomorrow
(Fox)
For Adults and Young Adults

"After Tomorrow" tells the simple and human story of a boy and girl, very much in love, who, after years of struggle with poverty and domestic difficulties. attain their goal—marriage and a honeymoon at Niagara Falls. The acting is realistic and notwithstanding some inconsistencies, the direction is satisfactory. Amusing and entertaining for the average audience. (Charles Farrell and Marion Nixon head the cast.)

Alias the Doctor
(Warner-First National)
For Adults and Young Adults

A strong cast gives an outstanding interpretation of this story of the love and sacrifice of a young German doctor. Mr. Barthelmess' work is notable. The Austrian scenery is beautiful and the hospital scene realistic. (Richard Barthelmess, Marion Marsh, Lucille La Verne, Norman Foster in cast.)

Amateur Daddy
(Fox)
For Family

An adaptation of Mildred Cram's novel, "Scotch Valley," comes to the screen and offers unusually pleasant entertainment. A promise to a friend to protect his family brings an engineer to the valley where he finds villainy at work. His interest and help clear the problems of his adopted family. (Warner Baxter, Marion Nixon, David Landau in cast.)

THE MIRACLE MAN
(Paramount)
For Family

A well known silent picture comes to the screen with a strong cast, giving a dramatically fine performance. The story concerns an old healer, the trust that people have in him and a group of crooks who, attempting to exploit the miracle man, finally come to believe in him and his way of life. A spiritual element in pictures is all too rare, and will be welcomed in this notable production. (Sylvia Sydney, Chester Morris, Irving Pichel, John Wray, Robert Coogan in the cast.)

SO BIG
(Warner)
For Adults and Young Adults

This picture, taken from Edna Ferber's prize novel of the same name, presents the struggle of a mother (left a widow on an Illinois farm) to educate her son and aid him in his choice of a career. Excellent thematic value. (Barbara Stanwyck, George Brent, Dickie Moore and Bette Davis in cast.)

STEADY COMPANY
(Universal)
For Family

The story of a truck driver who wishes to become a boxing champion. After suffering defeat, his sweetheart's faith in his ability spurs him on to win the championship. This is a clean, stimulating and well acted comedy, the work of Zasu Pitts and Henry Armetta being especially commendable. (Norman Foster and June Clyde also featured.)

WET PARADE
(MGM)
For Adults and Young Adults

A definitely honest attempt to present both sides of the prohibition problem, based upon Upton Sinclair's story. It deals with the ruin and disintegration of a fine old southern family through the habit of social drinking; the passing of the eighteenth amendment, and the demoralization which has followed its lax enforcement. Its evidently fair presentation will undoubtedly produce much discussion. The plea is made for temperance and against liquor. (Lewis Stone, Dorothy Jordan, Neil Hamilton, Walter Huston, Robert Young.)

Beauty in the Home

Continued from page 414

the floor than the living room or the dining room, as it is the passageway. This is why Oriental rugs are often used with excellent effect in the hall, another reason being that the dust does not show so badly on figured as on a plain rug. The stairs, however, are a different problem and carpet which is plain, such as jaspe′ or frize′ or one with a very unconspicuous design should be used there, or otherwise the figure might be misleading and a bad fall result.

Bedrooms may be treated with the room-sized rug which gives a more unified effect or small rugs may be placed in front of the bed and the bureau. Plain, or nearly plain rugs, may be used with excellent effect in any one of the rooms where a great variety in other decorative furnishings is desirable, while the figured rug is a decoration in itself.

In summing up the points to be remembered when selecting a floor covering we find:

1. The floor and floor covering are a part of the background of a room.
2. Floor coverings must be considered from two standpoints, durability and decoration.
3. The floor should appear darker in value than the wall or ceiling.
4. The plain rug, or one with very inconspicuous pattern forms an easy background with which to work.
5. If design is used in floor coverings it must be in scale with the room.
6. Strong contrasts in value are likely to be disturbing.
7. Grayed colors are more pleasing in floor coverings than brilliant colors.
8. Texture is a very important factor to be considered in the purchase of floor coverings.

The purchase of the proper floor covering is not an extravagance, but an investment that adds to the comfort and prestige of the family.

Test on Rugs

(Place circle around T, if true; F, if false. Correct answers will appear next month.)

1. T. F. Light colors are preferable to medium dark or dark ones for rugs.
2. T. F. A rug with a center medallion of white is a good choice for a living room rug.
3. T. F. The Oriental rug always makes a good background.
4. T. F. A plain rug is not as serviceable in a hall as a designed rug.
5. T. F. A small geometric design is a good choice for stair carpeting.
6. T. F. Large, strong colored figures in rugs are apt to make the floor too important.
7. T. F. The all-over carpet causes a room to appear larger.
8. T. F. Quarter-sawed oak makes an excellent hard wood floor.
9. T. F. A rose colored carpet makes a good floor covering.
10. T. F. In buying floor coverings one should think only of the quality or grade of rug.
11. T. F. The floor is part of the background of a room.
12. T. F. A rug showing strong contrast of colors is more interesting than one with very little contrast.

Answers to Lesson on Color Harmonies

(April)

1.	T	5.	F	9.	T
2.	T	6.	T	10.	F
3.	T	7.	F	11.	F
4.	T	8.	T	12.	F

In Quest of a Thrill

Continued from page 411

it could not be ignored. We all have this urge written in our hearts. Man chooses from all the millions of women on the earth the "one woman" for his mate. "Her hand in his across the world." They make their vows to God and stand together a potential Adam and Eve. The one great incident of life is theirs. Cognizant of its meaning, there is nothing that can compare to the lovely *firstness* of this experience. The failure to realize it, is one of the tragedies of life.

But this first white light of love cannot last—nor would we want it to. It too would become monotonous. There is the world's work to do, and both must do their part. This first thrill must be replaced by other thrills —the thrills that come with growth and understanding and respect; for mating does not mean solely the reproduction of other lives — it also means the development of the two lives that have joined.

Robert Louis Stevenson, when asked the year of his birth, gave his marriage date. For him the *mating* had been a rebirth.

Madam Curie gives us a beautiful picture of her life with Pierre Curie. She says of him: "It was given me to know him as he hoped I might, and to penetrate each day further into his thought. He was as much, and much more than all I had dreamed at the time of our union. * * * It was good to be surrounded by his tenderness; it was cruel to lose it after having lived in an atmosphere completely permeated by it."

ROBERT BROWNING and Elizabeth Barrett have helped us to see what a real marriage can mean. Not only were there fifteen years of complete harmony, growth and understanding—but when Elizabeth Barrett departed this life, she left with Robert Browning an implicit belief in the permanency of their union. And he lived with the thought that when he too "stepped over the threshold" into that other world there would come,

. . . "first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!"

There are no perfect human beings, so in marriage we should strive to see in our mate not the faulty mistake-making creature he may appear to be, but rather that "ideal self" he holds within, and strives to be. Emerson says "that we all need someone to help us to do our best." That *someone* in true marriage is our mate. Having this, we need not go in quest of thrills.

Melchizedek Priesthood

Supplement to "In the Realm of Quorum Activity"

THERE is now in the hands of the printer a pamphlet prepared by the Council of the Twelve which is issued as a "supplement" to the instructions given for 1931, in the booklet, "In the Realm of Quorum Activity"—Second Series. The specific purpose of this supplement is clearly stated in the following preface:

Foreword

IN the Realm of Quorum Activity, Second Series" will be continued during 1932 as the guide for the activity meeting of the Melchizedek Priesthood. Inquiry discloses the fact that a number of quorums and groups have not yet taken up this work, and that others have done so only superficially.

Up-to-date quorums, however, have followed conscientiously and successfully the suggestions given in this little pamphlet, and they are now ready to lead into new fields of activity. Although the regular work of Priesthood quorums is largely repetitious, yet there are certain phases of it which may well receive at special seasons added attention and increased emphasis. Some of these features are called to the attention of quorum members in a "supplement," that is published especially for those groups which have completed the first and second series "In the Realm of Quorum Activity."

Some of these current topics to which special attention is called are:

Current Topics

I. Relation of the Quorum to the Ward Correlation Committee.
II. The Missionary Training Class.
   1. Relation of Seventies thereto.
   2. Relation of Bishopric thereto.
   3. Relation of Stake Presidency thereto.
   4. Relation of S. S. Superintendent thereto.
III. Specific and General Duties of Quorum members.
   1. Pertaining to quorums—Activity meeting, Monthly Quorum meeting, Gospel Doctrine class.
   2. Pertaining to Church—Sacrament meeting, quarterly conference, Ward Teaching.
   3. Pertaining to Individual — Fast Offerings, Tithing, Word of Wisdom.
   4. Mutual Service—Missionary Work—Home, Foreign.

These are merely mentioned in the "Supplement," but detailed instruction will be given at Priesthood meetings and Quarterly Conferences. Active quorum officers will arrange special meetings also, at which full information may be given.

Another special feature for 1932 is the teaching of blessings and ordinances and ceremonies pertaining—

1. To the Priesthood,
2. To Baptism,
3. To Confirmation and the laying on of hands.
4. To blessing children.
5. To the Administering of the Sacrament.
6. To Ward Teaching, etc.

One of these will be considered each month; but preceding the study and, when necessary, the memorizing of the prayer or the practicing of the ceremony, a brief study will be made of the principles associated with the ceremony or ordinance under consideration. This, of course, cannot be an exhaustive Gospel study of the principles as only fifteen minutes or so can be devoted to it each meeting, but sufficient study should be given in order that those who may be called upon to officiate in these ordinances can do so with understanding and intelligence.

Practical Subjects for Consideration by Quorums of the Melchizedek Priesthood

First Month

Subject: *The Priesthood.*

FIRST WEEK

Topic: *The Priesthood Indispensable to Man's Peace and Progress In Righteousness.*

I. What the Priesthood is.
   1. Authority delegated to man to act in the name of the Lord.
   2. A "principle of power."
II. Two Priesthoods.
   1. The Melchizedek.
   2. The Aaronic.

The mission of the Savior is to offer to all the human race the sublime privilege of regaining the presence of the Father and of entering "into His rest." Without the Holy Priesthood no man can enjoy the effulgent light of God's countenance, nor secure that eternal peace and contentment of soul which is promised to the righteous. (See Doc. and Cov., 84:17-24).

This Priesthood, or Order of The Son of God was conferred upon Adam when he was baptized and received the Holy Ghost; on which occasion the Lord said to him: "Thou art after the order of Him who was without beginning of days or end of years, from eternity to all eternity, Behold, thou art one in me, a son of God; and thus may all become my sons."

"And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was." (Moses 5:59; 6:7; See Doc. and Cov., 107:1-10).

QUESTIONS

What is the exact significance of the words "order" and "ordinance" as used in this lesson?

Who conferred the Priesthood upon Adam?

In what way do men become sons of God? (Moses 6:68).

How was Abraham able to talk with the Lord "face to face?" (Moses 3:11, 12).

First Month

Subject: *The Priesthood.*

SECOND WEEK

Topic: *Power and Authority of the Melchizedek Priesthood*

I. To hold keys of all spiritual blessings.
II. To have privilege of receiving mysteries of the Kingdom of Heaven.
III. To have the heavens opened.
IV. To commune with the general assembly and church of the first born.
V. To enjoy the communion and presence of God, the Father, and Jesus the Mediator of the new covenant. (See Doc. and Cov. 107:18, 19).
VI. Who Melchizedek was. (See Alma 13:17-19).

(See Sunday School Leaflet, March 18, 1928, Lesson 11, Gospel Doctrine Dept.)

A mistranslation in the epistle to the Hebrews makes it appear that Melchizedek "was without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of

(*Continued on page* 427)

Aaronic Priesthood

Aaronic Priesthood Correlation and the Y. M. M. I.A.

Excerpts from a discussion of the Aaronic Priesthood Correlation Plan and its relationship to the Y. M. M. I. A. at the B. Y. U. Leadership Convention.

By ELDER MELVIN J. BALLARD

IN the Aaronic Priesthood Correlation Plan all agencies in the Church having within their organizations young men who are, or should be, members of the Aaronic Priesthood have been joined together in a united effort to bring into activity every young man in the Church. The viewpoint of the Y. M. M. I. A. toward the correlation plan was clearly stated in an address by Elder Melvin J. Ballard of the Council of the Twelve and member of the General Superintendency of the Y. M. M. I. A. at the Aaronic Priesthood session of Leadership Week at the B. Y. U. Excerpts from the address are presented here in order that all officers of the Priesthood, M. I. A. and other organizations concerned may profit by the suggestions offered and the explanation made by Elder Ballard. In part the address was as follows:

"It is a pleasure my brethren to meet you this morning and take part in this discussion which has to do with the most important problem we have before us—the problem of our boys. When we studied this question early last year we concluded that it was time we should take stock of our boys and find out how many of them we actually have. The Church-wide survey was the result. I presume you have all conducted it and discovered what your losses are. We found only some 26 per cent of the boys of the Aaronic Priesthood of the Church active. We felt that was too great a loss. We discovered only 45 per cent of them observing the Word of Wisdom. We felt that was wrong. We must do something unitedly to fight for them because the enemy is fighting to steal them away from us. The war wasn't successful on the part of the Allies until under one general leader all the forces were united, then victory soon came. We will not be successful in fighting our common enemy until all the forces for right, for truth, for God, and for the Church are united. These forces within the Church, therefore, dealing with the boys during the Aaronic Priesthood age, from 12 to 20, are brought together, given their respective assignments to wage a warfare to win these boys, to fight a common enemy that would seek to steal them away from us.

"Each of the organizations was given an assignment. I am going to discuss with you just now the assignment given to the Y. M. M. I. A. dealing with the boy in his leisure time, his activity work, and in the practical application of the religious principles which he learns both in the Sunday School and in the Priesthood Quorum work. We start with the boy of Deacon age by offering him that appealing program Scouting, which was adopted by the Church years ago as a most effective program for boys. It is still our program, but I should like to say this: We recognize that it is a means to an end and a fine means too. We should like to have every boy in this Church a Scout and that is the first steppingstone to bring him into the Deacons Quorum. The end of Scouting is to make that boy an active worker in the Priesthood, to prepare him for the service of God, the missionary field and his responsibility at the head of a home. If we fail in that we have missed the objective for which Scouting was introduced. I repeat again that we would like to have every boy in Scouting. Many boys are in the State Reform School but there isn't, I am told, a single Boy Scout among them.

"We have discovered that there is something in this Scout program—'On my honor I pledge myself to do certain things.'—that seems to grasp and hold the boy. Therefore, we are presenting it to the point of enlisting every boy as a Scout. That is just a means, I say, to an end. The boys and girls under the age of twelve are pretty safe. They are in the home, in the school, in the primary, and in the lower grades. It is when they reach the adolescent period, twelve years of age and over, that they reach the danger point. It is then when they form bad associations, bad habits. I think we have discovered that the majority of boys begin to smoke before fifteen years of age. This is the

Excerpts from "*The Prophet Joseph Smith Tells His Own Story*"

WE still continued the work of translation, when, in the ensuing month (May, 1829,) we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and the baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so were we commanded.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us. * * * It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized."

time when we must recognize that there are certain types of activities that appeal to them. Scouting is one of them. If you do not have your boy active in Scouting, he will be active in some unsupervised program in the pool hall or some other place where he is acquiring bad habits in both thinking and acting. We give him, therefore, this program, the most appealing that we know anything about, to lay a foundation in the building of character, to establish attitudes of faith toward God, to direct him into the Priesthood Quorum and into the Sunday School.

"We then follow this boy when he comes to be a Teacher with another program. We have discovered that it is not possible, as a rule, to hold the boy's interest in Scout work after he has reached the age of fifteen. So the Vanguard work, which is really advanced Scouting, is conducted to hold this boy's interest. This leads him into the open and gives him thrilling experiences of new adventures. We introduced into this program Vanball, of which you have already heard something. It is a contest. We have introduced archery, another contest. We have a purpose in this—not only to interest the boy in the activity but for his physical welfare also. If he is a smoker he will never hit the bull's eye. He will not be successful in Vanball. He gets winded. We will win him to quit his smoking habit by the appeal to win the game. (You know, I believe the smokers' habit keeps so many people from attending Priesthood, Sunday School, and Mutual, that I have felt that it might be a good thing to have placed on every Church door "Smokers Welcome." They need us; they need the help that comes from contact with these spiritual influences.)

"So our contest work has as one of its features correcting the habits of the boy. The appeal to hit the bull's eye will work on him causing him to quit his smoking, but the end in view is not to hit the bull's eye, but to win him to the standards of the Church.

"The most appealing thing we have found for the M Men group is basketball. Here again come the corrective powers of the physical urge of wanting to win and succeed which help him to put his life into such shape that he can succeed. But it is only a means to an end again, and is a fine means to establish him in clean living. But every worker in the M. I. A. has the responsibility to direct that boy into the Priesthood Quorum. Every worker in the M. I. A. is also a worker in the Priesthood Quorum since in some way he is getting the boy interested in the Priesthood work.

"It is the mission of the M. I. A. to make its merits appeal to the boy and to join in helping with this united program to win that boy for God, for the Church, for his own family, for the great purposes the Lord had in establishing this work in the earth and I hope that every man who is called to lead these boys in this activity program of the Y. M. M. I. A. will feel that he has just as sacred a mission as though he were leading in the Priesthood Quroum. Wisely used, this program will perhaps make more converts than any other program the Church offers. May the Lord help us to feel our great opportunity while here at home to bring precious boys into activity away from the pitfalls that are in store for him, I humbly pray in the name of Jesus Christ, Amen."

Center Ward Studies Genealogy

CENTER WARD in South Sanpete Stake has a group of 44 Deacons. Every boy in the group has been supplied with the Book of Remembrance and is now working to complete it.

Funds to purchase the books were secured through a special entertainment in which the boys and the Bishopric cooperated. A competition has been developed among the boys in securing the awards for their books.

Counselor T. Winkel, of the ward bishopric, reports that this is the best plan developed in some time to interest the boys in Church Activity.

Aaronic Priesthood Anniversary

THE following announcement is made by the Presiding Bishopric in connection with the 103rd anniversary of the restoration of the Aaronic Priesthood which occurred May 15, 1829:

An unusual photo of the Prophet Joseph Smith as a young man.

"Sunday May 15, is Aaronic Priesthood day. All members of the Aaronic Priesthood except those who are on the program, should sit together in their respective groups in some conspicuous place in the meeting house. Every member of the Aaronic Priesthood should be visited and invited to be present.

"Make it one hundred per cent attendance. The bishopric of the ward should sit on the stand. The bishopric should preside at the meeting. Whatever program is prepared should be carried out entirely by the Aaronic Priesthood.

"Where time will permit, a chorus should do the singing for the Sacramental meeting on May 15, and this chorus should be composed of members of the Aaronic Priesthood. Others may sing solo parts, such as 'An Angel From On High.'

"No time should be lost in getting the program prepared and in the hands of the supervisors, so that everything will be ready for Sunday, May 15.

"The General Superintendency of Sunday Schools recommend that those selected to give brief talks in the Sunday School, on May 15, discuss the subject of the Aaronic Priesthood and its restoration."

For the entire month, the following ten objectives should be kept in mind and at the end of May all should be accomplished as nearly as is possible:

1. Every Stake Aaronic Priesthood committee fully organized and functioning.
2. Where the size of a ward will permit ward supervisors to be appointed for every quorum or class.
3. Stake and ward Aaronic Priesthood Correlation Committees organized and functioning in every stake and ward.
4. Where it has not already been done, the name of every member, in every ward, holding the Aaronic Priesthood and every young man between 12 and 20, who should hold the Priesthood, to be listed by the Ward Aaronic Priesthood Correlation Committee and the names divided into quorum groups—12, 13 and 14—15 and 16—and 17, 18 and 19—furnished to all leaders of such groups in Quorums, Sunday Schools, M. I. A. and Seminary.
5. Every inactive young man in the Church, between 12 and 20, to be visited by a leader of one of the organizations to which he should belong.
6. A special Aaronic Priesthood Restoration Anniversary Service, Sunday, May 15 in every ward and branch of the Church to which every person holding the Aaronic Priesthood shall be invited.
7. An Aaronic Priesthood social or outing (Stake or ward basis) in which all members of the Aaronic Priesthood shall be invited to participate.

8. A complete report from every ward and stake in the Church to the Presiding Bishop's Office or every item of activity of Aaronic Priesthood as called for on the monthly report.

9. Every Aaronic Priesthood member to be encouraged to observe the Word of Wisdom.

10. Every Aaronic Priesthood member to be encouraged to become a full tithepayer.

Leading Stakes in Aaronic Priesthood Attendance

THIRTY-EIGHT stakes had an average attendance at Aaronic Priesthood quorum meetings in March of 30% or more of the total membership of all the quorums. The leading stakes and the average attendance of each are as follows:

Alberta	41
Juarez	41
Granite	40
Taylor	40
Cache	39
North Davis	39
San Juan	39
Bear River	37
Maricopa	37
Hollywood	36
Kanab	36
Oneida	36
Morgan	35
Ogden	35
Cottonwood	34
Juab	34
Pocatello	34
South Sanpete	34
Grant	33
Liberty	33
North Sanpete	33
St. Joseph	33
Box Elder	32
Logan	32
Mt. Ogden	32
Palmyra	32
Pioneer	32
Franklin	31
Fremont	31
Malad	31
Nebo	31
Oquirrh	31
Sharon	31
South Davis	31
Timpanogos	31
Deseret	30
Millard	30
Moroni	30

Correlation Plan Makes Progress

A COMPILATION of the first reports received from Stake Aaronic Priesthood Correlation Committees, reveals some interesting and illuminating information. Of the first twenty-five stakes reporting the following information is gathered:

The report accounts for 10,738 young men in the stakes between the ages of 12 and 20. Of this number 3,802, or approximately 38% are in the 17 to 20 year group. 2417 or 24% are in the 15 to 16 year group. 3755 or a trifle less than 38% are in the 12 to 14 year group.

While there are 3802 young men in the 17 to 20 year group, there are only 2570 Priests, indicating that 1232 young men of this group are either not ordained or are still Deacons or Teachers.

There are 2417 in the 15 to 16 year group, but there are 2860 Teachers, indicating that at least 443 of the members of the Teachers' Quorum are beyond the Teachers' age.

There are 3755 in the 12 to 14 year group and 4626 Deacons, indicating that 871 Deacons are over 15 years of age.

Of the total number 1386 or 13% have not been ordained to any office in the Priesthood.

7008 of the total of 10,738 or 65% of the 12 to 20 year group are enrolled in the Sunday School.

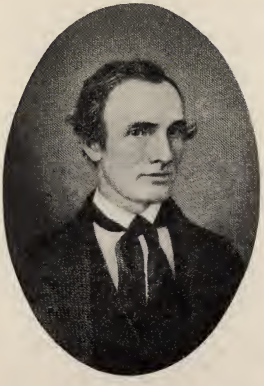
6819 or 64% are enrolled in M. I. A.

1645 or 15% are enrolled in Seminary.

2086 or 19% are not enrolled in any organization.

Of the 2086, a total of 1348 were assigned for visits by the Correlation Committee. 1004 or 75% of the assignments made were actually completed and the young men visited. The net result was that 407 or 40.5% of the young men visited were induced to become active and have joined one or more of the Church organizations.

This compilation shows that the Sunday School has 3730 excellent prospects in this group, while the M. I. A. has 3920 prospects.



Oliver Cowdery, one of the first to receive the Aaronic Priesthood in modern times.

This preliminary report is a reflection of only a part of the Church but in it's final result, indicates that 40.5% of the young men who were inactive needed only a visit from some interested person in order to restore them to activity.

The 60% who failed to respond are still prospects and undoubtedly a substantial percentage will be brought into activity within the next few months.

If the same ratio is maintained for the balance of the stakes, based upon the total of the members of the Aaronic Priesthood, the net result of this first effort in each of the stakes would be approximately 2800 young men brought into activity, with one and one-half times, or 4200 addition still as prospective active material.

Hawthorne Ward Sets Record

UNDER the leadership of a very efficient and energetic Committee of Aaronic Priesthood Supervisors, Hawthorne Ward in Granite Stake has set a record equalled by few wards in the Church. There are 145 young men in the ward between the ages of 12 and 20 and every one has been brought into activity in his Priesthood quorum, a 100% record.

The supervisors meet regularly and concern themselves with the welfare of every young man in the ward. The supervisors of the Priests, Teachers and Deacons quorums are also teachers of the corresponding groups in Sunday School.

Mount Ogden Stake Aaronic Priesthood Convention

IN keeping with the renewed activity in the Aaronic Priesthood, Mount Ogden Stake conducted a successful Aaronic Priesthood Convention on March 19. This convention replaced the regular Priesthood meeting preceding the Stake Conference. The enthusiasm created by the Stake Aaronic Priesthood Committee under the chairmanship of Fred M. Abbott, resulted in an attendance of Lesser Priesthood members which exceeded the average attendance at the quarterly priesthood meeting of both Priesthood groups of the past. Three hundred and ninety-seven young men attended the convention.

In the attendance contest South Weber ward was first with 91% of the members of the Aaronic Priesthood of the ward in attendance. Other wards ranged up to 71%, with very few being below 50%.

The convention was conducted in two divisions, a formal program in the ward chapel and a funfest in the ward gymnasium. The principal

features of the program were talks by Deacon Wilford Kap of the 14th Ward, Teacher Grant Burton of the 12th Ward, and Priest Jack Boyle of the 9th Ward, with a summary by Chairman Abbott and a talk on personality by C. Angus Wright. In the gymnasium games and contests between the various ward groups were conducted, followed by an exhibition of archery shooting by Arza Paul, P. L. Stoman and George Cragun. Community songs were conducted by Paul L. Newmyer, who also was the game leader. For careful organization and attention to details, the convention was outstanding and stake and ward officers alike experienced enthusiasm for the convention which is now being planned as an annual event.

South Davis Stake Priesthood Reports

ONE of the most carefully prepared reports issued by Stake Aaronic Priesthood Committees comes from South Davis Stake. Excerpts from the report issued March 20 are as follows:

"Weekly report to stake presidency, South Davis Stake of attendance at Aaronic Priesthood quorum meetings of young men 12 to 20 years on Sunday, March 20, 1932.

Forty-four per cent of our young men 12 to 20 attended Priesthood meeting this morning. This is an increase of four per cent over last Sunday.

Every ward but one increased the attendance this morning over last Sunday, and we are confident the efforts being made for greater activity and a better attendance will bring further success.

We commend our splendid leadership for the interest shown and the fine projects they are developing in the interest of our boys.

West Bountiful Deacons turned out 84% strong (9% more than last week). North Farmington followed with 83%.

West Bountiful Teachers attended 60%. Centerville First and Centerville second followed with 54% each.

North Farmington ward had 57% of their Priests present this morning, and Bishop Burns and his very faithful supervisor, Brother Lewis were happy in meeting 14 of their 27 Priests (52%).

The above comparative report is submitted for your study and comparison with other weeks."

This report is issued weekly and contains a report from the wards in the stake as to the attendance of the chairman and the quorum supervisor, the number of young men in the ward from 12 to 20, the number present and the percentage present.

George A. B. McIntyre is chairman of the Stake Committee with Amasa L. Clark associated.

This type of report is extremely helpful in recording the activities of the quorum members and as noted in the report is at least partially responsible for the excellent increase in attendance.

Word of Wisdom Week Successful in Northwestern States Mission

A REPORT received at the office of the Presiding Bishopric from the Northwestern States Mission conveys the information that Aaronic Priesthood Word of Wisdom Week was very successful in that mission.

President Wm. R. Sloan in making the report says:

"Carrying out the request from your office the Northwestern States mission enjoyed a wonderful week's celebration, and I feel the results of our Word of Wisdom week will have the desired effects. In every branch of the mission the program, as per your request, was followed as nearly as possible.

I sent copies of the program to every branch with instructions, and I think that some of the finest talks that I have ever heard on the Word of Wisdom came from a Deacon and Teacher in the Portland Central chapel, and reports came in from all quarters of the mission which gave evidence of the success of this campaign.

I am very pleased to enclose a copy of the program carried out by the Butte Branch. I felt that probably you brethren would be interested in this little brief review."

The program of the Butte Branch which was mimeographed for the Branch members, showed that every detail of the suggested program was carried out under the direction of the Branch Presidency. Cooperation in such general movements is certain to bring splendid results.

Aaronic Priesthood Vanguard-Scouts

RAPID progress is being made in setting up the Aaronic Priesthood Vanguard-Scout plan of organization in stakes and wards of the Church.

This plan which is designed for use, particularly where scout membership is largely Latter-day Saint, contemplates complete cooperation of the Aaronic Priesthood leadership with Scouting, by making Aaronic Priesthood supervisors chairmen of the Scout committees.

In communities where other churches have scout membership and are entitled to representation on District and Troop Committees, the plan permits of such variation as local conditions make seem desirable, offering to all groups participation in the supervision of the Scout program.

In stakes and wards where membership and sponsorship of troops is entirely or almost entirely Latter-day Saint this plan is proving to be more successful and satisfactory than any yet followed.

A careful study of the plan in all its details is urged. It is suggested that where present district and troop committees, set up along other lines, are functioning in an efficient and satisfactory manner, they be not disrupted but that additions be made, where desirable, to insure close cooperation between Priesthood supervisors and Scouting groups.

As changes are made, or become advisable in district and troop committees this plan of organization is recommended. It has been approved by the Presiding Bishopric and the General Superintendency of the Y. M. M. I. A.

Cooperation of Vanguard-Scout Leadership with Aaronic Priesthood Supervision in Stakes

Stake Vanguard-Scout Committee (District)

Stake Presidency. Advisers. Responsible for finance which may be assigned to other leadership when advisable.

1. *Chairman of Stake Aaronic Priesthood Committee.* Chairman of combined Vanguard-Scout Committee, for correlation and cooperation. Responsible for motivation of entire Vanguard-Scout Program.

2. *Member of Stake Sunday School Superintendency.* Responsible for religious instruction of Vanguards and Scouts in Sunday School.

3. *Stake Superintendent of M. I. A.* Responsible for National Registration of Joint Vanguard-Scout Troop Committees and registration of Vanguards and Scouts.

4. *Stake Supervisor of Teachers.* (Member of High Council Committee assigned to Teachers) is Chairman of Stake (District) Vanguard Committee, responsible for Organization, Recruiting, etc.

5. *Father of Vanguard* (Preferably). Responsible for Leadership Training, advancement, Court of Honor, etc.

6. *Father of Vanguard* (Preferably). Responsible for camping, Activities, etc. Other members if desired. Stake Vanguard Commissioner is Secretary.

Scouts
Younger Scouts, 12-14 years)

7. *Stake Supervisor of Deacons*

(Member of High Council Committee assigned to Deacons) is Chairman of Stake (District) Scout Committee. Responsible for organization, Recruiting, etc.

8. *Father of Scout* (Preferably). Responsible for Leadership Training, advancement, Court of Honor, etc.

9. *Father of Scout* (Preferably). Responsible for Camping, Activities, etc. Other members if desired. Stake Scout Commissioner is Secretary.

CORRELATION OF VANGUARD-SCOUT LEADERSHIP WITH AARONIC PRIESTHOOD SUPERVISION IN WARDS

Ward Vanguard-Scout Committee

Bishopric, Advisers — Responsible for finance which may be assigned, when advisable to other leadership.

1. *Chairman of Ward Aaronic Priesthood Committee* is chairman of combined Vanguard-Scout Committee, for correlation and cooperation. Responsible for motivation of entire Vanguard-Scout program.

2. *Member of Ward Sunday School Superintendency.* Religious instruction of Vanguards and Scouts in Sunday School.

3. *President of Ward Y. M. M. I. A.* Responsible for National Registration of Joint Troop Committee and Registration of Vanguard and Scout Troops.

VANGUARDS

4. *Supervisor of Teachers' Quorum* (Representative of Bishopric) is Chairman of Ward Vanguard Committee. Responsible for Organization, Recruiting, etc.

5. *Father of Vanguard* (Preferably). Leadership Training, Advancement, Court of Honor, etc.

6. *Father of Vanguard* (Preferably). Camping, Activities, etc. Other members if desired. To be appointed by the Bishopric. Ward Vanguard Leader is Secretary.

SCOUTS

7. *Supervisor of Deacons' Quorum** (Representative of Bishopric) is Chairman of Ward Scout Troop Committee. Responsible for Organization, Recruiting, etc.

8. *Father of Scout* (Preferably). Leadership Training, Advancement, Court of Honor, etc.

9. *Father of Scout* (Preferably). Camping, Activities, etc. Other members if desired. To be appointed by the Bishopric. Ward Scoutmaster is secretary.

(*If more than one Deacons' Quorum, all supervisors become members of the committee with the Senior Supervisor as Chairman.)

Melchizedek Priesthood

Continued from page 422

God, abideth a priest continually." This should refer to his Priesthood and not to the man who held it. It should read: "For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this Priesthood are made like unto the Son of God, abiding a priest continually."

This faulty reading in the modern versions of the Bible has led many to believe that Melchizedek, king of Salem, was possessed of some supernatural power, or was not of this earth, but an eternal being sojourning here from the presence of God. "He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch and Shem."—Bible Encyclopædia.

Who Melchizedek is, of course, is more or less obscure, but he was not a mysterious character, but a mortal man, who ruled as king of Salem (Jerusalem) under his father. It may be possible that he is Shem, for Shem was living five hundred years after the flood, and of that time, three hundred and fifty years with his father. Shem, therefore, was living in the days of Abraham, and Abraham was one hundred and fifty years old when Shem died. Elias (who lived in the days of Abraham, and who held the keys of that dispensation, and conferred them on Joseph Smith and Oliver Cowdery, may be another name for, or title of, Melchizedek. However this may be, and it matters little to us, we know that Melchizedek was a righteous High Priest before the Lord, who turned his people from iniquity to righteousness. Modern revelation has furnished us some valuable information concerning Melchizedek. We quote from Revelations to Joseph Smith, MS., in the Historian's Office: (See also Mediation and Atonement—President John Taylor).

QUESTIONS

1. What kind of life is indispensable to the enjoyment of the rights and privileges of the Priesthood? See Section 120: 34-36).

2. Associate with the "power" of the Priesthood the saying, "Only the pure in heart shall see God."

First Month

Subject: *The Priesthood.*

THIRD WEEK

Topic: *Ordination to the Priesthood.*

I. Worthiness considered.
   1. Recommendation necessary.
      a. By whom made?
   2. By Church. (See Doc. and Cov. 20, 65, 66, 67.

II. Distinction between Keys of the Priesthood and Priesthood. (*Improvement Era,* Vol. 4, p. 230, Jan., 1901. In the Realm of Quorum Activity, Series 1, p. 41).

QUESTIONS

1. What qualifications should a young man possess in order to be worthy to be ordained (a) a Deacon? (b) a Teacher? (c) a Priest? (d) an Elder? (e) a Seventy? (f) a High Priest?

2. Define the difference in meaning of the terms "authority" and "keys" of Priesthood?

First Month

Subject: *The Priesthood.*

FOURTH WEEK

Topic: *Suggested Form for Conferring Priesthood*

I. As to the Melchizedek.

In ordinations to the Priesthood, the officiating Elder, after calling the person by name, should say:

—"By authority (or in the authority) of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or Seventy, or High Priest, or Patriarch, or Apostle, as the case may be,) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers, keys and authority pertaining to this office and calling in the Holy Melchizedek Priesthood, in the name of the Lord Jesus Christ, Amen."

II. As to the Aaronic.

As to the Lesser Priesthood—"By (or in) the authority of the Holy Priesthood I (or we) lay my (or our) hands upon your head and ordain you a Deacon (or other office in the Lesser Priesthood) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Aaronic Priesthood, in the name of the Lord Jesus Christ, Amen." (Elders' Manual, pp. 39, 40.)

QUESTIONS

1. Explain the usual method in the Church of calling a Deacon? a Teacher? a Priest? an Elder? a Seventy? a High Priest?

2. Where and by whom are the candidates for these offices in the Priesthood ordained. Be specific.

MUTUAL MESSAGES

Executive Department

Send all Correspondence to Committees Direct to General Offices

General Superintendency
Y. M. M. I. A.
GEORGE ALBERT SMITH,
RICHARD R. LYMAN,
MELVIN J. BALLARD,
Executive Secretary:
OSCAR A. KIRKHAM

General Offices Y. M. M. I. A.
47 EAST SOUTH TEMPLE STREET

General Offices Y. L. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency
Y. L. M. I. A.
RUTH MAY FOX,
LUCY GRANT CANNON,
CLARISSA A. BEESLEY,
General Secretary:
ELSIE HOGAN

Summer Camps

JUST around the corner comes the breath of summer, and in a very short while Mother Nature with her arms outstretched will call to us from her hills, saying, "Come, and I will give you welcome."

Like Mother Nature herself, the M. I. A. Summer camps should have a mother heart, gathering all comers into the happy shelter of her friendly roof, extending welcome, friendship and love, offering freedom, gladness, laughter, comradeship, beauty, joy, peace and rest. No camping trip is a success unless the members of the group have had opportunity for free and spontaneous reaction to the beautiful out-of-doors. The little poem, "Wind," by Lowry Nelson, printed in the "Young Woman's Journal" some time ago, expresses much about nature:

I love a wind
In a willowy lane
When billowy clouds
Are sowing rain;
When birds and brooks
Have come again,
And each thing
Is throbbing with spring!

I'm glad for these:
The wind, the rain,
The lovely willows
That line the lane.
Oh Maker of willows
And Maker of men,
Thanks for making
Them new again.

It is the wish of the General Committee on Summer camps that all M. I. A. groups anticipating camping trips, either to their own camps or elsewhere, will feel always that "the groves were God's first Temples," and that we are His guests.

The M. I. A. is very proud of the summer homes, eleven in number, where the girls and their friends may spend delightful summer vacations. Last summer more than 5,000 girls took advantage of a retreat to these canyon homes.

The Brighton Home is located at Brighton in Big Cottonwood Canyon, thirty miles from Salt Lake City. It is a log structure at the foot of Mt. Wolverine and Mt. Millicent and is surrounded by pines, quaking asps, gorgeous wild flowers, waterfalls, lakes and winding trails.

M. I. A. Home at Bear Lake, Idaho

The arrangement of the home is all one could desire. The spacious dining hall will seat comfortably 150 guests. Massive granite fireplaces at each end of the room lure the guests to linger. The brightly bedecked parlor with its large fireplace, attractive pillows and lounging chairs gives comfort and rest. It is equipped with a splendid kitchen where three nourishing and delicious meals are prepared each day for its hungry guests. Hot and cold water with showers and drinking fountains rejuvenate many a weary hiker. It cannot be surpassed for its lovely survey of so much surrounding grandeur. Many a soul has been inspired by the quietude and magnificence in the realm of Brighton Home.

Another attractive M. I. A. Girls' Home is to be found in Spring Hollow, Logan Canyon. This beautiful home, a log structure with massive rock pillars, is located at the foot of lofty mountains. A crystal spring sends forth cool, sparkling water, while along the length of the camp grounds are secluded, shady nooks where you can chat or read or dream. Hiking, nature study, and various types of recreation are interesting features of this camp.

The home, with its large dining and recreation hall and cozy fireplace, has been attractively decorated by the girls themselves. This home offers accommodations for some fifty or sixty guests.

On a beautiful spot in American Fork Canyon some thirteen miles from American Fork is located Mutual Dell. This home is the only one conducted by the M. I. A. having accommodations for both boys and girls. Fine recreation programs are conducted, affording leadership training. The camp has a fine playground where physical games, outdoor sports, etc. are a part of the camp program. In addition it has all the attractions of

The Brighten Home for M. I. A. Girls

M. I. A. Home at Mutual Dell, American Fork Canyon

hikes to springs and mountain retreats, one of the favorite hikes being that to Mt. Timpanogos.

Mutual Glen is another of the M. I. A. Summer Homes conducted by the Bear Lake Stake. This attractive home is located at Lakota on Bear Lake in Northern Utah. In addition to hikes on the many alluring trails into the nearby mountains, the girls at this camp have also the advantage of boating and swimming on the beautiful Bear Lake. Girls from many surrounding stakes come to enjoy vacations at this camp which affords comfort, peace, varied activities and scenery.

In addition to these M. I. A. Summer Camps are also to be found the following; Mutual Isle, in Provo Canyon; M. I. A. Girls' Home, Pinal Mountains, Arizona; M. I. A. Girls' Home, Puffer's Lake, Beaver Mountains; Ogden Stake M. I. A. Girls' Summer Camp, South Fork, Ogden Canyon; Mt. Ogden Stake M. I. A. Girls' Camp, North Fork, Ogden Canyon; Camp Beylmia located in Boxelder Canyon; M. I. A. Summer Camp, Oak City Canyon, Millard County, Utah. Each of these summer homes is under the direction of the Y. L. M. I. A. Stake Board. Every summer camp has some beauty especially its own. The M. I. A. officers and girls are happy and proud of their fine summer homes and are glad to share them with their friends. Stakes supervising these Summer Camps are Alpine, Bear Lake, Utah, Ensign, Liberty, Pioneer, Salt Lake, Cache, Logan, Maricopa, Beaver, Mt. Ogden, Ogden, Boxelder and Deseret Stakes.

The Annual June Conference

JUNE 10, 11, and 12 promise to stand out as important dates in the M. I. A. program for 1932-1933. These are the dates set for the 37th Annual June Conference of these associations. Committees of the General Boards have practically completed the plans for both general and department sessions and in addition arrangements for Church Finals in contest events are rapidly being completed.

The theme of the conference, which is expected to directly influence the work and program of the associations during the coming year, is to dominate the spirit of the entire conference. It is felt with the increasing leisure and the problems accompanying it, that the M. I. A. has been brought an unusual opportunity to carry forward the important work assigned to it by the General Authorities of the Church. The theme, "The Opportunity of the Hour—to Enrich Leisure—to Spiritualize Recreation," as applied to the individual, the home, and the community, aptly describes the field of the M. I. A. For this reason it is being built into the entire program and will be the principal topic of discussion in the opening session Friday, June 10, at 9:30 a. m., in the Assembly Hall on Temple Square. Department work will be featured in what is believed to be the most effective manner yet devised. Each department is to have ample opportunity to discuss the features of its own program and also to carry forward its special activities.

The high-lights of the conference will be the opening meeting on Friday morning, departmentals Friday Afternoon, the reception and final contest in dancing at Saltair Friday evening, separate department meetings Saturday morning, contests Saturday afternoon, the great Music Festival Saturday evening, testimony meeting early Sunday morning and the special religious service in the tabernacle Sunday evening.

The committees of the General Boards are bending every effort to have all plans and literature for the coming year ready for presentation and discussion at the conference. For this reason it is specially urged upon stake and ward officers that their organizations be completed by June 1, in order that those officers who attend the June Conference shall be the ones selected to direct the work during the season ahead.

Sunday Evening Conjoint Meeting for May

GENERAL THEME—REVERENCE OR SACRED REGARD

PROGRAM:

1. Singing — Praise to the Man Who Communed with Jehovah.
2. Prayer — preferably by an M Man.
3. Music.
4. The Slogan.
5. Singing or reading from memory of the first three verses of the hymn beginning—"O awake my slumbering minstrel . . ."

6 Fifteen minute talk—Reverence and the Decalogue.

a. The First Commandment — A call for reverence for God.

b. The Second Commandment—A

M. I. A. Home, Logan Canyon

warning against the misuse of reverence.

c. The Third Commandment—A warning against the irreverent use of the name of the Lord.

d. The Fourth Commandment—A call for a reverential observance of the Sabbath Day.

e. The Fifth Commandment — A call for reverence for parents.

f. The Sixth Commandment — A call for reverence for life.

g. The Seventh Commandment—A call for reverence for chastity.

h. The Eighth Commandment—A call for reverence for honesty.

i. The Ninth Commandment—A call for reverence of truth.

j. The Tenth Commandment—A call for reverence for honest-heartedness or mental righteousness.

7. Ten minute talk on Reverence:

a. Reverence for the scriptures.

b. Reverence for the teachings of the living oracles.

c. Reverence for gospel ordinances.

d. Reverence for appointments in the Church.

e. Reverence for our obligations as members of the Church.

f. Reverence for sacred places.

8. Three minute testimony as to the Spirit of Reverence felt in the Temple.

9. Testimony of a Scout as to the Spirit of Reverence Felt in the Great Out-of-Doors.

10. Singing—"Praise God From Whom All Blessings Flow."

11. Benediction.

Some Suggested Thoughts

1. The higher the world the greater the reverence.

2. Reverence, as a feeling, is a combination of gratitude and appreciation.

3. Reverence is a free-will joy-giving sacred homage.

4. Reverential conduct is an evidence of spiritual culture.

5. Consistent reverence is a part of every abundant life.

6. Reverence is one of the reaches by which man rises above himself.

7. Reverence in the heart builds the Kingdom of Heaven there.

8. Reverence in the home makes the hearthstone glow with love.

9. Mass reverence points toward spiritual unity.

10. The lower the world the less the reverence.

11. Profanity is a cheap way of advertising spiritual coarseness.

12. The highest oath-guarded office is unsafe without reverence.

13. None so reverential as the "Prince of Peace."

Community Activity

Colonial Ball—Pocatello Stake

THE Pocatello Stake M. I. A. held its Colonial Ball February 22, 1932, which was most successful.

In making previous arrangements, it was decided to do away with the disagreeable business of selling tickets, and to see what could be accomplished by the kind of advertising which would appeal to the class of people we would like to have in attendance. No appeal "to come out and support the Stake Board" was made, but announcements of the special features, preparation, and purposes were presented, and the response was entirely satisfactory.

The recreation hall was unusually attractive; many flags of uniform size were suspended from the ceiling, while spot lights featured a picture of George Washington, beautifully mounted, at one end of the room and a very large waving silk flag against a dark velvet curtain at the opposite end. The dance programs were engraved with a cut of Washington and were presented to the guests by two children dressed as George and Martha. The reception committee, which included most of the board members, were dressed in colonial costumes. The grand march opened the evening's program, and was well planned and practiced beforehand. It included several new and interesting features, among which was the formation of a large letter W. At the conclusion the large crowd stood at attention and sang "The Star Spangled Banner."

During a twenty-minute intermission a short playlet was presented. It came as somewhat of a surprise. The curtains were gradually opened while Mozart's "Minuet" was softly played upon the harpischord, and the accompanying picture was revealed. George and Martha stepped from the frame and danced the Minuet and engaged in the little play which we found in February's "Country Gentleman." There were some doubts about interfering the dancing program with a play, but they were dispelled to the satisfaction of the committee, for the applause called for four presentations of the Minuet before the audience was satisfied.

Refreshments served from an artistic booth by colonial maids left nothing wanting in atmosphere, and the evening closed with everybody happy, satisfied, and entertained, and with enough success to make next year's event easier in some respects.

University Ward Honors George Washington

THE George Washington Ball of the University Ward, Ensign Stake, was one of the outstanding social events of the entire season. It was for the entire ward, and members of all ages, most of them charmingly costumed, attended and enjoyed themselves immensely. The decorations were in national colors, flags, bunting,

University Ward Colonial Ball

Demonstration of Contest Dance, Gold and Green Ball, Cedar City, Utah

portraits of George and Martha, and old-fashioned articles — candlesticks, spinning wheels, etc., being placed about the hall. Box lunches were prepared by the ladies and purchased by the men, a plan which brought about a gratifying degree of sociability. Punch was made and served by the Gleaner Girls; these girls also made and sold lace jabots of colonial style to the men who were not costumed, adding to the atmosphere of the occasion. Beautiful costumes were in evidence, and the entire affair voted a great success.

Cedar City Gold and Green Ball

IN atmosphere of decorum and gaiety the annual Gold and Green Ball of the three Cedar City wards, Parowan Stake, was conducted in the new Third Ward recreation hall.

Keeping A standard their aim, the committees in charge were more than repaid for their efforts when this happy event of the social year turned out to be the success it was. Gleaner girls and M Men acting as hosts and hostesses of the evening greeted the guests upon arrival, while Junior girl aids directed them to the downstairs cloak rooms where wraps were carefully checked without charge. The dance manager was present to assist in the direction of the affair, and the orchestra kept up the standard in playing each number.

In one end of the hall, the letters M. I. A. were painted in shining black and emblazoned on a colorful background of hand painted green and gold, reflecting the light from two tall tapers of green topped with golden electric bulbs which flanked either side of the emblem. These tapers were built purposely for the occasion, were wired for use, and stood over five feet high.

At the opposite end of the hall, green punch was served from crystal bowls and cups on a gaily decorated table lighted by green candles. The 1932 M. I. A. slogan was placed conspicuously on the wall above.

At a chosen hour eight couples, representing the various wards, danced the Gold and Green dance to the lilting music of "Senorita Mia," which is specially written for it. The girls all wore pastel or white organdie dresses and their partners dark suits.

Patrons and patronesses of the evening numbered ten couples.

At the close of the function, officers expressed themselves as believing another step toward the aim of the three-year plan had been accomplished.

Pioneering in New York City

THE First New York District Green and Gold Ball has just been held in New York City! This is a climax to many years of hard work by our up and going Mutual Improvement Association Officers.

At the beginning of the 1931-32 M. I. A. season the New York District Board was organized and immediately plans were made for a huge social in January. Anyone familiar with New York City is well aware of the fabulous prices charged for halls suitable for an occasion of this sort. After considerable dickering we were very fortunate in obtaining the Grand Ballroom of the American Woman's Association Clubhouse, on 57th Street, New York City. This hall is most modern with its decorations, and indirect lighting, while easily accommodating five hundred dancers. With this choice location and well known hall made available, considerable enthusiasm was aroused in our Green and Gold Contest Dance. Four couples were selected to participate in the final contest.

An innovation was made in conducting a Queen contest. Although this is a common practice in western stakes it was the first time here in the East and met with instantaneous results as four of the most popular girls were nominated for Queen.

Came the night of the big event, with a rain storm, but an eight piece orchestra greeted all comers with cheerful tunes which encouraged cold feet to go into antics all their own. The beautiful hall was decorated with a profuse display of balloons in our M. I. A. colors. When the crowd had grown to considerable proportions, in spite of the weather, all lights were darkened and stage curtains pulled; powerful spotlights displayed three huge letters made of green and gold balloons covering the entire stage in real theatrical style reading "M. I. A." After the applause had subsided the Queen Contest was conducted with Mercy Lundberg Leddingham, formerly of Murray, Utah, winning honors. She with the other entrants as maids of honor brought the contest dancers onto the floor. Melvin C. Miller and wife, formerly of Provo, Utah, were selected as winners of this contest after each couple had danced separately and the whole group collectively during the intermission of the dancing party.

We were honored with the presence of our mission president, James H. Moyle and various mission officers. After the Queen's Grand March all those so inclined were lined up for a big flashlight picture for our archives.

This party was a huge social success and very unusual for it was also financially successful, which is particularly noteworthy for any function of this type in New York City.

The ability of our M. I. A. in putting over such a function is due mainly to the increase in population in the Metropolitan District together with the interest manifest in Mutual work. In spite of the many counter attractions a few blocks away from our meeting place along the Great White Way, the attendance is steadily

First Annual N. Y. District Green and Gold Ball, January 29, 1932

Utah Stake Orchestra

growing not only among members of our church but former western residents drawn out by a feeling of friendship which is so manifest in the west.

The M. I. A. is not only putting over the M. I. A. program but using the program outlined as a means of doing missionary work among our many friends who do not belong to the church and do not attend any of our Sunday services.

We know from experience that the outlines and programs suggested by the General Board are applicable to every situation and extend our appreciation for the benefits derived therefrom.

M. I. A. Active in Denver

DENVER branch members were delighted with the M. I. A.'s presentation of "The Tightwad," a gay comedy in which the lesson of thrift is taught (but not until it has become a serious problem)! On March 11 a capacity crowd turned out to see the play, which was to celebrate the formal opening of the reconstructed community room. The completion of a lovely addition to the Church has given the branch a delightful recreation room for promoting M. I. A. activity work.

Edward Hinkle played the title role, and pretty Eleanor Rich was his "everything." Lucille Pastore and Griffith Paine pleased as the sophisticates. Grace Jorgensen and G. E. Pulsipher were complimented highly for their deft handling of the mother and father parts. Kenneth Harrison supplied some good laughs and three Swedes in the persons of Elsie Yeates, Flora Lewis and J. R. Losser turned up in the third act, giving a final "kick" to the show.

Under the experienced direction of Mrs. Jane W. Herrick, the play was said to have "a professional ring to it."

Rock Springs Ward Reports Activities for February, 1932

1. M Men and Gleaner joint luncheon.
2. Vanguard party and luncheon.
3. Three-act play, "Molly's Aunt."
4. M Men and Vanguard joint party.
5. Weekly Officer's meetings.
6. Gleaner and M Men one-act play and program.
7. Gleaner and M Men Valentine dance.
8. Basket party and dance.
9. M. I. A. joint ice and sleighing party. Dry Lake.
10. New rug for stage of recreation hall (cost $33.50).
11. Washington Ball.
12. Adult class social and dancing party.
13. M Men three act play. "Snow Ball."
14. 5 new Era subscriptions.
15. Two new life-members.
16. M Men basketball match games with teams other than their own M. I. A. teams (Two).
17. Vanguard basketball match games with teams other than their own M. I. A. teams (Two).

The Missionary Mothers

THE Maricopa Stake has a rather unique organization. It is of Mothers of Missionaries who are in active service, and is known as The Missionary Mothers' Meetings. It was organized Feb. 6, 1927, in Phoenix, and has extended to the stake. The purpose is to keep the mothers and the missionaries themselves closely in touch with each other.

These meetings are held each Fast Sunday. The Mother whose missionary is oldest in the field automatically becomes the president. Interesting and faith promoting incidents are read from the letters of the missionaries. These are copied in the minutes and mailed to each missionary from the ward.

A circle is formed and prayers offered.

Upon his return each missionary meets with the mothers and reports his labors, and all express appreciation for this organization and the spiritual and moral support it brings to them, with the wish that it might become universal in the Church.

To A Poet

By Grant Redford

IF you can show to other men the pain
Inscribed upon that tree as twisting in
A steel edged wind, it cries aloud to win
A recompense from fierce relentless rain;
If you can show the glaze, where life had lain
Upon an eye; and feel for men the thin
And precious urge of swelling hope akin
To life; your light will not be burned in vain.

The ferment of your heart must nurture skill;
Your brain must work the wisdom of the earth
And force it into molds for future will;
Your soul must wash the shores of every birth
And every death; and feel the maddening thrill
Of love;—before you claim a poet's worth.

Missionary Mothers, Maricopa Stake

M Men-Gleaners

M Men-Gleaner Banquet, Lehi Stake

M Men-Gleaner Banquets

Lehi Stake

WE have held our M Men-Gleaner banquet conjointly for four consecutive years and have enjoyed them immensely; we feel they have been more successful every year. The boys and girls, under the direction of their stake supervisors, planned and put over the whole affair this year. In keeping with the time of the year a Valentine scheme was worked out in decorations, both in hall and on the tables. It was indeed beautiful and we were proud of our young people on this occasion. The stake M Men supervisor acted as master of ceremonies, an M Man acted as toast master and the entire program of toasts and music was given by members of the classes. The banquet was a complete success.

Weber Stake

AT the annual M Men-Gleaner banquet of the Weber Stake dinner was served by the Stake Relief Society Board to one hundred thirty-five M Men, Gleaners and guests. President George E. Browning and Nathan A. Tanner of the stake presidency were in attendance, also Sister Marie C. Thomas and Brother Herbert Maw of the General Board.

The program, under the direction of Charles Peterson as toast-master, was as follows:

"Carry On"—M Men and Gleaners.

Toast to The Gleaners—Reed Roberts.

Selection — First Ward M Men Quartet.

Remarks—Marie C. Thomas.

Solo—Irene Chugg.

Remarks—Herbert B. Maw.

Toast to Basketball Teams— Marian Widdison.

Remarks—President Browning.

Remarks—President Tanner.

Toast to the "Cooks" — Herbert Stewart.

Selection — First Ward M Men Quartet.

After the dinner, dancing was enjoyed in the amusement hall.

A JOINT M Men-Gleaner Department meeting will be held during the coming June Convention. We invite leaders to attend this meeting to discuss next year's program and activities.

Canadian Mission

(Toronto and Hamilton Districts)

AT this M Men-Gleaner banquet a delightful program was presented, two numbers being planned by each branch. Following the prayer, words of welcome and introductions (each person introducing his right hand neighbor) there was a musical number from Hamilton Branch, and a talk, "What the Gleaner Class means to Me," by a girl from Toronto; from Brantford Branch a young man spoke on "Our Slogan—saying it or living it," followed by a Guelph Gleaner's presentation of "What we owe our Teachers." A Gleaner teacher from St. Catherine's spoke on "Our Duty to the Gleaners," followed by a trombone solo from Hamilton Branch. "Personal Experiences from 'Treasures of Truth' " was presented by a girl from Hamilton, and "Parent's Experiences" from the same branch, after which a vocal duet from Brantford was given. "My Ideal Boy Friend" and "My Ideal Girl Friend" were presented by a Gleaner from Guelph and an M Man from Hamilton. Toronto Branch furnished a saxophone solo, and the Gleaners from this branch an original reading "The Wrong Thing at the Right Time." A musical reading, "Grains of Truth," by President Bluth, closing remarks, song and benediction completed a most refreshing and delightful affair. The Gleaners predominated on the program numbers, not because it is leap-year, but because of the fact that until a week before the banquet it was planned as a Gleaner affair. The M Men came in almost too late to supply their proportion of the program.

Day Dreams

By Franklin H. Petersen

BUILDING castles in the air—
Houses where our hopes may dwell,
Mansions where our pride can swell,
Homes, though not of living well,
Fortunes, not for friends to share;
High the place we'd like to fill
Bidding others do our will;
Such sophisticated schemes,
Egotistical, in dreams.

Why not bring our thoughts to earth—
Solemnly review our past,
Thankful be our lot is cast
In a world where schemes won't last?
Give humility new birth,
Build for love and charity,
Banish all adversity,
Brighter then than splendor gleams
Are our homes and love's sweet dreams.

M Men-Gleaner Banquet, Weber Stake

Gleaner Girls

Course of Study

FOR the month of May, discussions 17 and 18 of the History of the Church, Chapters 45 to 51 inclusive, pages 263-303 of the Gleaner Manual will be given. It is a continuation of some of the principal events in the administration of President Joseph F. Smith, and progress of the Church to the year 1925, under the direction of President Heber J. Grant.

For incidents in the life of President Heber J. Grant, see p. 638, "Essentials in Church History;" Era, October, 1931. For sketches of the lives of many of the present general authorities of the Church and several of our beloved leaders who have passed away during the past year, refer to the *Era* of June, July, November and December, 1931, and January, February and March, 1932. An article entitled, "Who's Who in the Church," which gives a short history of each of the general authorities is published in the May, 1930, *Era*. The "Centennial" booklet, which was prepared after the centennial celebration of the Church in April, 1930, will help you in bringing Church history up to date. There are in the Church at the present time 104 stakes, 926 wards, 74 Independent branches and 29 missions.

It has been a wonderful year of gleaning in Church history. We sincerely hope added appreciation is in the hearts of our leaders and Gleaner girls through this study, for the founders and leaders of the Church, for the Pioneers, and for the Gospel and the blessings which have come to us.

Project

FOR the month of May, the Project evening will be devoted to a brief review of what has been accomplished in gathering "treasures" during the eight preceding months. (See discussion VIII, Gleaner Manual, p. 18). Each girl will give before the group the incident or story from her book which she values most. She will also tell why she values it above other selections in her book.

We give below a most choice story from the book of Anna Johnson, a Gleaner girl. She places high valuation upon this "treasure" from her book, because it has added to her faith and made her more appreciative for the Gospel and her grandfather who did active missionary work in the long ago.

"My grandfather, Claus Johnson, lived in Trondhjem, Norway. He was a shoemaker. After he joined the Church he placed a tract in every pair of shoes he mended.

"Mrs. Anna Widtsoe, a widow with two sons, John and Osborne, was living in Trondhjem also. These boys like all other boys, were always in need of shoes. Some one told Mrs. Widtsoe there was a shoemaker down the street who could put thick soles on the boys' shoes that would wear a long time. The shoes were taken by Mrs. Widtsoe to Claus Johnson, the shoemaker, who then and there bore his testimony of the truth of the Gospel. After the shoes were mended, tracts were placed in them and Mrs. Widtsoe read the tracts. She called again to see this man and listened to his story. He was fearless in his testimony, proud of his possession of the truth, and desired to share it with his fellows. His story was simple and direct. It carried conviction. She knew it was the truth and truth is the mightiest weapon God has given to his people.

"This good woman, thrilling with faith, and with courage to receive the Gospel was anxious to go into the waters of baptism. She was willing to leave her home, friends, relatives, and all her loved ones, to come to the valleys of the mountains and meet the hardships of pioneer life, if need be. To this end she sacrificed all worldly ambitions and, at the close of life, testified fearlessly that God had been good to her and hers in letting them hear the truths of the Gospel. This good woman was the mother of John A. Widtsoe of the Council of the Twelve Apostles, and he was the little boy in whose shoes the tracts were placed by my grandfather."

"Attested by—John A. Widtsoe,
"Liverpool, England."

Summer Work on the Project

OUR project will continue next year. We are therefore very anxious that Gleaner leaders continue with your groups as you no doubt have commenced your books and have the spirit and vision of your responsibility. We have found that the project is successful only where the stake and ward Gleaner leaders are themselves compiling their "Treasures of Truth" books. It is impossible to inspire Gleaner girls to their best efforts unless we show them the way.

It is our desire that Gleaner groups will meet together occasionally during the summer in connection with the preparation of the books. A number of groups made splendid progress with the Project last summer. During the vacation time many Gleaner girls can give additional attention to their books. Visits to relatives during the summer afford opportunity to gather family incidents and stories and to procure genealogical data and pictures for the charts.

Refer to notes in the Gleaner Department of the March and April *Eras* for details regarding ward, stake and Church "Treasures of Truth" books.

Let Me Be Myself

By Violet W. Wilkinson

IT may not be much,
But I've made it,
In it there's most of the art I possess
It isn't a question of fashion
It's just as I am, I guess.

It's what I am that matters.
My tastes and dislikes are my own
What some one else does shouldn't bother
Let me create my own home.

Salt Lake Stake Gleaner Banquet

THE second annual banquet of the Salt Lake Stake Gleaners was held at the Newhouse Hotel, and was a never-to-be-forgotten affair. The Gleaning idea was carried out in decorations and program, and created a most delightful atmosphere. The long banquet tables were decorated with large ships, covered wagons and tepees, and small paper dolls were dressed to represent Columbus, the Indian maid, the Pioneer woman, the foreign Convert and the Modern Girl.

In addition to a musical program, Columbus appeared and told of the difficulties he had faced and overcome in realizing his dreams, and urged the girls of today to follow theirs; an Indian girl spoke for her people; a Pioneer girl explained what she had been through to give today's girls something to glean; the Convert told of her home across the sea and what she sacrificed to join the Church. The Modern Girl replied with a promise that the girls of this generation will understand and try to show by their lives their appreciation for what others have done for them in years gone by.

Toasts, singing by the group and general sociability were all parts of this delightful program.

Gleaner Institute

WE are looking forward with much interest to the Gleaner Department meeting to be held during the June Convention. We hope many stake and ward Gleaner leaders will be able to attend our meeting. We expect also to have a Gleaner institute, where we can give you help in connection with Project book covers, designs for division pages and other suggestions to make the books more attractive. Gleaner girls in attendance at June Conference, as well as their leaders and advisors, are invited to be present at the Institute.

Vanguards

Rexburg First Ward

Rexburg First Ward Vanguards Excel

IN the April issue of the *Improvement Era* reference was made to the excellent work being done by the Vanguards of the Rexburg First Ward in Fremont Stake. The pictures herewith show the members of the Vanguard troop and their leaders and the window display of handicraft work of these young men. In the exhibit were samples of taxidermy, archery tackle, bead and leather work.

Important to Vanguard Leaders

Special note:

AN invitation is extended by the General Board of Y. M. M. I. A. to each division to send two of its high-point archers to the Church finals in addition to the three teams regularly scheduled. It is suggested that in the regular districts and division finals a shoot of individual high-point men be contested separate from the team shoot. The two highest point winners to be advanced from district to division and from division to Church finals.

Suitable awards will be made to individual high-point men in addition to team awards. Individual high-point contestants may or may not be members of one of the teams. Individual high-point men from the outer area division, if registered with the Vanguard Committee of the General Board on or before June 1, will compete on equal terms with other contestants.

Final Contests Information:

The final registration date for Vanguards has been extended to June 1 at the request of several districts. All Vanguards registered by that date will be permitted to participate in Church Finals at June Conference. Limit date for division finals in Archery and Vanball has been set as Wednesday, June 1. All division finals are to be held on or before that date and results reported to the General Board of Y. M. M. I. A., 47 East South Temple Street, Salt Lake City, Utah, not later than June 5. Each district is to be allowed to send winners of first, second and third places in the division to the Church Finals in Archery and winners in first and second places in Vanball.

Church Finals will be held Saturday, June 11, at Salt Lake City, time and place will be announced in the *Improvement Era* for June.

(See Log of Vanguard Trail for regulations governing Archery and Vanball competition.)

For contests this year in Vanball and Archery, division boundaries are the same as Scout Council Boundaries in the Timpanogos, Bryce Canyon, Salt Lake, Ogden Gateway and Teton Peaks Councils. The Pocatello division will include all the Southern Idaho Area Council and also Raft River, Blaine, Burley, Cassia, Minnidoka and Twin Falls stakes. This grouping for division contests supersedes the list in the Log of the Vanguard Trail. District leaders will assume charge according to original assignments. All Vanball teams in stakes not included in one of the council areas mentioned above are to be included in the Outer Area division teams in the division desiring to compete in Church Finals are requested to register with the Vanguard Committee of the General Board on or before June 1. Arrangements will be made for all who desire to come to Salt Lake, to secure places in the finals on the same basis as teams from the Utah and Idaho divisions.

In Vanball championships, two out of three games shall determine the winner. Preparations are being made to stage the Vanguard Contest finals in such a manner as to make them an outstanding feature of the June Conference.

Spirituality

SPIRITUALITY is that liveliness of spirit that intensifies appreciation of the beautiful, deepens loyalty to truth and kindles love for the good; it puts the heart in harmony with the moral forces of the world; promotes delight in the realization of high ideals; and quickens in the heart the joyous glory of being in actual partnership with God in the purification and ennoblement of mankind.

—*Nephi Jensen.*

Samples of Taxidermy, Archery, Tackle, Bead and Leather Work

Junior Girls

Suggestions to Leaders

WHAT a rare privilege is yours, Junior leaders, to associate with Junior girls, to get below the surface and to know the girls themselves, to see beyond their lightheartedness, into their very souls. This intimate personal contact can be accomplished much more successfully when there is no class recitation to interfere. The summer months will, therefore, afford a splendid opportunity for you leaders to really know your girls. Do not feel that your leadership ends with the close of the regular M. I. A. season. When you have once learned to know your girls, your teaching problems will be fewer and your work pleasant, and you will have a desire to stay with it, not just for a year, but on and on.

Surely we all have a duty and obligation to perform when we are called to positions in the Church, and we must not treat our callings lightly, but look upon them as real missions, the successful performance of which should be our highest aim. For truly it is a sacred calling for which we have been chosen. But if we can view our callings as real opportunities as well as duties, our success as leaders is assured.

Junior Festival

WHAT a glorious time the Junior girls of Liberty stake had at their Spring Festival in March! On arriving there were to be seen Easter bunnies with pink ears and cotton tails mingling with George and Martha Washingtons, pilgrims, Irish girls wearing little St. Patrick hats, and New Year revelers with carnival caps and horns. They were all admiring each other and the various tables, decorated to represent the different holidays.

Each class was seated at a large table and had as a special guest a member of the general or stake board. During the dinner a girl from each ward gave a toast to some phase of the Junior program and later each group entertained with a stunt pertaining to the holiday it was representing. There were songs, dances, pantomime, and playlets.

The affair was not expensive—thirty-five cents for the dinner prepared by a caterer and served by a group of Bee-Hive girls. Some groups made and sold candy to raise money for their table decorations and one class put on a little play and charged admission.

Every table was interesting and showed originality in planning and ingenuity in carrying out the holiday scheme. However, the most expensive decorations were not necessarily the most attractive.

Junior Girls' Mothers and Daughters' Party, Mona, Utah

The expense for the Lincoln table amounted to only forty-nine cents. A beautiful old-fashioned crystal candle-stick lent by one of the teachers centered the table and on either side was a little cabin made from toy Lincoln logs (also lent). At each end of the table was a small log cut from a tree with three American flags projecting from it. The girls made the place cards which were small paper logs with hatchets in, and nut cups completed the scheme.

Favors at the Pioneer Day table cost nothing. They were miniature covered wagons made by pasting a paper cover on tiny boxes. Decorations for the Washington table cost nothing but time and patience. The teacher dressed two dolls as George and Martha Washington and borrowed a little chair and spinning wheel for Martha. At one end of the table was a low bowl of roses, the Junior emblem, and at the other end a cherry tree made by setting a cherry branch in a flower frog and covering the base with bits of green paper for grass. Cherries for the tree were made from red crepe paper and leaves from the green. A penny hatchet lay under the tree. The only money spent was thirty-five cents for place cards which were little red books with the girl's name and a gold "J" on the cover. These books were passed around the table and signed by each girl in the group and will be pasted in their project books as souvenirs.

During the evening Miss Lillian Chapman was presented with "Larry," the award for the best project book in the stake, and the third ward class received the same book for having the greatest average increased attendance at Mutual meetings.

The girls of the stake thoroughly enjoyed the responsibility of planning and working to make the affair a success and everyone was thrilled with the results.

Mona Ward

THIS group of Junior girls from Mona Ward, entertained their mothers and the Y. L. M. I. A. officers. Gifts were given to every one present, made by the girls.

Many other articles made by the girls were on display, these being made out of factory, flour sacks, old silks, or anything which could possibly be used.

They have completed their project work, "My Story—Lest I Forget," with the addition of many favorite cooking recipes given by each girl.

On March 5th they presented the three act play, "Paying the Fiddler," their parents being their guests.

Liberty Stake Junior Festival

Junior Project

THE Junior Project—"My Story; Lest I Forget"—will be continued next year. A series of six new chapters is in course of preparation. Junior class leaders are urged to start their own stories, for class leaders who have done so this year find a far better response from their girls than those who have not. The Junior committee suggests that it would be a fine thing if all Junior classes of the M. I. A. would meet at least once a month during the summer. The ward house or the girls' homes might be used as meeting places. If the affairs are made social in nature they would fill a great need during the vacation months.

Leaders, can you see what an impetus it would give the work for you to have your own books ready to show as examples to the girls? The time of "turning the hearts of the children to the fathers" is now. Never in the history of the Church has so much been done along the line of genealogy. The Junior Project is one means of doing this. All over the world people have been moved to work on their lineal lines. Sometimes at great cost do they gather the names of their forebears. Not many of us can spend so much money to gather names, but we can teach the meaning of it, and the great necessity for it.

Truly we can see the hand of the Lord in the development of these projects. The family cells the girls fill in Bee-Hive; the Priesthood "Book of Remembrance"; the Gleaner "Treasures of Truth"; and the Junior "My Story—Lest I Forget" all help us to remember; help our hearts to turn toward our fathers. It is a great mission to help the youth of the Church to a realization of their responsibilities. Our heavenly Father has often chosen youth to accomplish great things, as he did Joseph Smith, Nephi, Moroni, Samuel, Joseph and others; and the greatest honor ever bestowed upon a mortal woman was given to Mary, mother of Jesus, when she was about the age of our Junior Girls.

Juniors at June Conference

THE Junior Committee of the Y. L. M. I. A. General Board takes this opportunity to invite the Junior officers to meet with them in the June Conference to be held June 10, 11, 12 and we cordially bid you welcome.

We are truly appreciative of the interest that has been manifest in the Junior program this M. I. A. season. We feel that the enthusiasm that is always present at the June Conference carries over through the entire year and gives us added inspiration and a greater desire to carry on.

That we may meet you all personally in June is the wish of the Junior Committee.

Boy Scouts

Cache Stake Leads in Vanguard-Scout Activities

FROM Cache Stake, which is included in the Cache Valley Council, comes an unusual report of activity among the young men of the Priesthood quorums and their affiliation with the Vanguard and Scout programs. At the request of the General Board, the following information has been prepared:

"The total stake population of Cache Stake as of January 1st, 1932, was 5744. On the same date we had 292 registered scouts and vanguards. This is slightly more than 5% of our stake population.

Thirty-four per cent of the Boy Scout registration of the Cache Stake is Vanguards.

"There is a registered Scout Troop in every ward of the stake. There is a registered Vanguard Troop in every ward of the stake.

"There has been one lapsed troop since January 1, 1932, it is now registered. There will be no more lapsed troops during 1932 as none of the charters expire between now and December 31, 1932.

"One may ask, "To what is the success of Scouting in the Cache Stake due?" The answer must be that there are many contributing factors and to what extent each is responsible would be difficult to determine. I see those contributing factors as follows:

"The Stake Presidency is 100% solid behind the Scouting program. They feel that it is really a recruiting agency for the Priesthood. Consequently there is a very close tie between the Scouting and Priesthood programs with a functioning stake correlation committee guiding.

"W. M. Everton of the stake presidency has charge of both the Priesthood and Scouting programs of the stake; he has built a very high morale among the stake scouters and Priesthood workers.

"Principal Alvin Hess of the Logan Junior High School is district chairman of Scouting. He is in constant touch with President Everton. Mr. Hess has developed a really functioning district committee. He has placed responsibility definitely upon his committeemen and respects his delegations. He expects every man to do his job and the men respond.

"Scout Commissioner Fred Duce, has been an untiring and constant Scout worker in the Cache Stake for nearly 18 years. Most of that time he has served as commissioner and has developed a very high morale among the Scoutmasters. They love him, hence they follow him. He is efficient and absolutely dependable. He is ably assisted by Professor R. J. Becraft.

"Vanguard Commissioner E. R. Reese has accepted his job unreservedly. He has drawn his Vanguard "Chiefs" or leaders, about him in a truly democratic style. They have tackled the job together and put it over.

"Every Scoutmaster and every Vanguard leader is an enthusiast.

"Probably one of the greatest contributing factors is the fact that every troop has a functioning troop committee. There is in every ward a group of from 5 to 10 men enthusiastically playing the game of Scouting, with the troop committee chairman taking his rightful place at the head of the group."

"The reports from the ward correlation committees show only 31 boys who are not registered. More than

Scouters of the Cache Stake who have made exceptional record

90% are registered. 35% of the registered scouts at this time are tenderfoots, 29% are second class scouts and 36% are first class scouts."

A very significant statement in this exceptional report shows that only thirty-one boys between 12 and 20 years of age have not yet been brought into activity through the work of the stake and ward correlation committees. A more recent report from President Jos. E. Cardon of Cache Stake shows that 100% of the boys of that stake of 12 and 20 are now engaged in some activity connected with the Aaronic Priesthood.

Shelly Scouts Banquet

SHELLEY Stake reports record registration of Scouts as a result of a special registration campaign, culminating in an old-fashioned banquet. The banquet was tendered to all registered scouts and scout officials. The troops were assigned the "Raw Materials," to furnish for the affair. One troop furnished the butter, another the eggs; seventy-five chickens were divided among several troops. One troop contributed cream which was traded to a friendly ice cream manufacturer for ice cream.

Three hundred persons attended the banquet. Approximately 160 scouts are now registered in that district. This is a record number for the stake.

Timpanogos Council Sets Record

TIMPANOGOS council, comprising Central and Southern Utah and Southeastern Nevada, has passed the 3,000 mark in registered scouts. The last report from the regional office in Los Angeles shows 3.012. With the correlation plan rapidly being put into operation in most of the stakes of the council there are indications that this total will be materially increased during 1932. The gain in membership was 22%, placing Timpanogos council fourth in total membership in the entire Twelfth Region, comprising California, Nevada, Arizona and Utah. Only Los Angeles, Salt Lake and San Francisco, all communities with greater population, exceed Timpanogos in total Scout registration.

Philosophy

By Klara Bingham

BACK through the long, sad ages,
Pregnant with hatred and tears,
I found a child of the sages
Born of their fury and fears.

Bee-Hive Girls

Program for Summer Work

DUE to many requests which have come into the office from Bee-Keepers asking for suggestions on summer work for Bee-Hive girls, the Bee-Hive Committee is preparing a rather definite program which we believe the Bee-Keepers will welcome, realizing the need of activities for girls of this age during their summer vacations and in view of conditions through which we are now passing.

We are giving you herewith an outline of the program so that you may make plans early. While we are suggesting a number of things which may be interesting to Bee-Hive girls, it is advised that no Swarm take up more than one or two projects—three at the most. *Do not try to carry on this entire program.* We want this summer to be one of joy to all girls and their Bee-Keepers and not a burden through trying to do too much.

Mimeographed material has been prepared giving definite suggestions for carrying forward the summer projects. Same may be obtained without charge by sending to the General Board Office, 33 Bishop's Building, Salt Lake City. The Stake Bee-Keeper has no doubt consulted with the ward Bee-Keepers as to advisable projects to be taken up. The Ward Bee-Keepers may then send to the General Board for the material they need.

The following is the suggested outline for summer program:

I. The completion of Bee-Hive work by all girls before they enter the Junior Department should be *paramount* in every Bee-Keeper's plans. It is not compulsory, of course, but very desirable. Encourage your Bee-Keepers to hold regular meetings with such girls and have them complete their two ranks, making awards at the end of the summer season.

II. *Sewing*—A course in sewing given by the Singer Sewing Machine Company, a demonstration of which will be given at June Conference. This will consist of a course in plain sewing, instructions to be furnished by the Machine Company to Bee-Keepers only, which in turn can be given to the girls.

III. *First Aid*—A course will be prepared and written up by Officer T. W. Dee of the Salt Lake City Police Department. This course will be prepared in such a way that any Bee-Keeper with careful study can in turn give the instructions to her girls. Bee-Hive girls having taken this course will be better prepared to serve their community as well as assuring better protection to themselves and families. This course will consist of about eight lessons and can be applied toward a Junior Red Cross Certificate.

IV. *Handcraft*—to be prepared by Sister Glenn J. Beeley of the Bee-Hive Committee.

1. Quilt making.
2. Scrap Books, making of covers, etc.
3. Blue Printing—which consists of a very easy way of printing leaves, flowers, making silhouettes, etc.
4. Crewel Embroidery work done with yarn, etc.

V. The Committee feels that in addition to regular summer work which you may choose, an outing or two will be essential to the happiness of every Swarm. We suggest the following:

Bee-Hive Girls, Manti, Utah

1. A trip to an M. I. A. Summer Camp.
2. Park outings.
3. Canyon trips and hikes.
4. Visit to an apiary of Bees.
5. Handcart trek—cooperating perhaps with the Boy Scouts in the marking of Pioneer trails.
6. Visiting fruit farms where fruit is plentiful and pick, can and dry same for the poor. Where girls go in groups away from their homes to pick fruit, cannot the Bee-Keepers cooperate with parents in proper chaperonage?
7. Visit the home-bound.
8. Clean and beautify surroundings. Assist in clean-up campaigns for their communities.

a. Raise flowers—the girls' own symbols.

b. The using of flowers that brighten dull surroundings or unhappy homes.

We invite you to send us reports and pictures of your Bee-Hive Swarm Day programs and other activities as we will be able to use both in the *Era* and *Deseret News*. We are proud of the splendid work of our Bee-Keepers and Bee-Hive girls and wish to tell others of your fine accomplishments.

If any of your Swarms visit apiaries, will you please ask them to give us an account of their visit, telling what they learned about the bees, etc.?

Manti Ward Bee-Hive Girls

THE two Bee-Hive Swarms of the Manti North Ward M. I. A. are all working to live up to the Spirit of the Hive; and also for promotion and graduation in the spring. One of our interesting social events was a misfit party, at which all the girls and Bee-Keepers had a most delightful time.

Two girls in our Gatherers of Honey Swarm have what we consider a very good attendance record for the past two years, Lydia Christiansen not having missed a single meeting and Eve Nielson missing only three.

The *Era* outlines and helps have surely been appreciated by both the Bee-Hive girls and their leaders.

(See picture page 438.)

Malad Stake Honor Court

UPWARDS of 500 merit badges and bee-lines were presented to a half hundred Bee-Hive girls and many others were recognized as eligible to receive them at the Malad Stake mammoth Swarm Honor Court.

Parents who witnessed this first girls' court held in the Malad Stake were greatly stimulated in their in-

M.I.A. Accomplishments, February, 1932

	No. of Wards in Stake	No. Reporting		No. having increased their membership per cent over last year		No. of Wards whose average attendance is 2/3 or more of their enrollment		No. of Wards having completed classes, clubs and activities to date		No. of Wards having given special attention to dept. projects		No. of Wards conducting during the half-hour activity period groups in the following:						No. Wards having conducted Valentine Ball	No. Wards having held Sunday eve. joint session	No. having used Era program
		Y	M	Y	M	Y	M	Y	M	Y	M	Drama	Dancing	Music	Public Speaking	Story Telling				
Alberta	11	8	9	3	4	6	5	6	5	6	6	7	3	6	9	9	7	8	8
Alpine	6	5	6	....	2	1	5	5	5	4	6	6	5	6	6	5	5	6	5
Bannock	9	....	8	....	5	....	3	....	2	....	7	5	5	3	....	1	4	4	3
Bear Lake	11	....	11	....	5	....	4	....	8	....	5	5	2	5	1	1	3	8	8
Bear River	12	12	12	11	5	8	8	5	10	12	8	6	4	6	4	6	11	**	....
Benson	14	11	13	2	7	4	6	10	9	11	11	8	8	4	5	7	9	10	9
Beaver	5	....	4	....	1	....	2	....	5	....	3	3	3	3	3	2	1	2	4
Blackfoot	14	....	8	....	1	....	5	....	5	....	8	6	4	6	3	3	7	7	7
Blaine	7	....	6	....	5	....	2	....	4	....	2	3	3	4	3	3	2	4	4
Boise	10	8	8	6	4	5	5	7	7	7	7	6	5	3	6	5	6	8	8
Boxelder	13	....	13	....	7	....	10	....	12	....	9	10	9	9	5	9	9	13	12
Cache	8	8	8	4	2	4	5	6	8	7	8	6	5	6	1	3	*	7	6
Carbon	9	....	5	....	3	2	....	....	4	....	4	2	5	2	2	2	5	5	5
Cassia	5	....	5	....	1	....	1	....	3	....	2	2	5	....	....	....	5	3	2
Cottonwood	10	....	10	....	6	....	6	....	10	....	8	3	3	7	5	5	6	10	2
Curlew	6	4	4	....	1	....	1	2	2	1	3	1	1	3	2	1	2	3	3
Deseret	12	....	8	....	3	....	4	....	7	....	7	3	4	3	4	4	4	8	7
Duchesne	11	....	6	....	5	....	3	....	4	....	3	4	4	4	4	3	4	6	5
East Jordan	11	....	11	....	4	....	8	....	9	....	8	8	8	10	4	2	4	7	5
Emery	11	4	10	2	7	2	4	3	9	4	5	3	4	4	2	3	5	10	9
Ensign	8	8	8	3	4	5	6	8	8	7	7	6	6	4	8	6	4	8	6
Franklin	11	....	10	....	2	....	10	....	10	....	9	6	7	6	4	4	8	10	10
Fremont	14	....	14	....	5	....	7	....	12	....	11	12	4	9	5	9	9	14	14
Garfield	8	8	8	5	4	4	5	5	7	5	4	3	4	5	4	2	8	8	7
Granite	10	....	10	....	6	....	7	....	8	....	10	8	7	7	8	8	5	10	3
Grant	14	....	14	....	5	....	11	....	10	....	9	11	9	10	5	13	7	14	8
Gunnison	7	....	6	....	1	....	5	....	5	....	4	1	1	3	2	3	2	6	6
Hollywood	14	....	12	....	5	....	8	....	9	....	10	11	6	6	6	4	9	12	9
Hyrum	10	8	....	4	....	4	....	8	....	5	....	7	6	4	6	4	7	6	5
Idaho	13	4	4	1	3	2	4	2	2	2	2	2	3	2	3	2	3	5	3
Idaho Falls	12	11	12	5	6	1	3	8	7	8	6	2	5	7	7	5	7	9	8
Juab	5	....	5	....	3	....	5	....	5	....	2	4	3	4	2	3	5	5	1
Juarez	5	....	4	....	3	....	3	....	4	....	4	3	4	1	....	....	4	4	4
Kanab	7	....	5	....	2	....	5	....	4	....	....	3	4	2	3	3	4	5	3
Kolob	5	4	5	1	1	1	3	3	5	1	3	2	2	3	2	1	5	5	5
Lehi	7	....	7	....	5	....	6	....	7	....	6	7	5	6	4	5	6	7	4
Lethbridge	9	7	....	0	....	6	....	5	....	7	....	6	4	2	4	4	2	7	6
Liberty	12	....	11	....	2	....	10	....	11	....	9	8	5	9	5	2	7	11	7
Logan	11	10	11	5	5	5	7	10	11	9	9	10	6	8	7	9	6	9	5
Los Angeles	11	11	11	2	5	4	8	8	9	9	7	6	3	5	7	6	*	11	11
Lost River	6	2	3	....	2	1	3	2	3	2	2	3	2	1	1	2	3	2	2
Lyman	7	5	5	2	4	2	1	3	3	4	4	3	2	4	2	2	3	3	3
Malad	9	....	8	....	1	....	5	....	6	....	7	4	1	3	4	4	5	8	8
Maricopa	11	11	8	3	3	3	4	11	8	8	6	3	4	8	8	7	7	8	8
Millard	6	....	6	....	4	....	5	....	6	....	5	3	4	4	4	2	3	6	6
Minidoka	8	8	3	1	2	2	1	1	2	1	2	....	1	2	....	1	1	2	2
Moapa	9	7	6	3	4	....	4	2	4	5	4	2	5	3	2	5	3	6	5
Montpelier	13	6	12	3	4	2	5	5	8	3	4	5	3	8	3	4	5	12	12
Moroni	5	2	4	....	2	1	3	2	4	2	4	3	1	4	1	1	1	4	4
Mt. Ogden	8	6	8	4	8	3	8	0	8	4	8	7	6	8	8	8	8	8	6
Nebo	9	9	9	5	2	5	5	4	7	7	8	3	7	2	5	3	*	9	7
Nevada	7	....	5	....	2	....	5	....	4	....	5	2	2	2	2	1	....	5	5
North Davis	7	....	7	....	5	....	4	....	6	....	7	7	7	5	5	4	6	6	5
North Sanpete	5	....	5	....	3	....	2	....	5	....	4	2	1	3	4	5	5	5	5
North Sevier	4	2	4	....	3	1	3	2	3	2	4	2	2	1	1	1	3	4	4
North Weber	14	13	14	5	6	7	8	11	10	7	10	5	6	7	5	8	7	13	12
Ogden	12	12	12	7	10	10	12	11	12	12	9	12	8	6	8	8	8	12	4
Oneida	11	11	9	3	2	8	6	6	7	8	8	7	2	3	6	6	9	8	7
Oquirrh	6	5	6	3	3	4	4	5	6	5	6	4	5	5	4	4	3	6	5
Palmyra	9	....	9	....	5	....	7	....	7	....	9	3	1	5	4	4	3	7	7
Panguitch	6	3	5	2	1	2	3	3	3	2	2	3	2	3	....	3	3	5	5
Parowan	10	....	8	....	3	....	4	....	8	....	4	5	4	6	1	2	6	8	....
Pioneer	11	6	10	4	6	4	7	4	9	2	10	7	8	8	7	4	9	10	9
Pocatello	10	7	8	5	4	2	4	7	6	5	6	1	6	1	4	4	7	8	8
Portneuf	8	....	6	....	3	....	2	....	4	....	5	2	4	4	3	3	2	5	5
Raft River	6	....	4	....	1	....	2	....	3	....	3	3	1	2	3	2	2	4	4
Rigby	13	8	9	2	2	3	5	6	5	5	5	1	1	2	2	3	5	7	7
Roosevelt	7	....	5	....	....	....	2	....	3	....	4	2	4	1	1	1	4	5	5
St. George	9	5	6	....	....	2	2	3	6	3	4	5	3	3	3	4	5	5	5
St. Johns	6	4	5	1	2	3	1	3	2	2	3	3	....	3	2	3	2	4	4
St. Joseph	15	11	11	3	8	8	8	9	9	11	11	11	11	11	9	11	9	11	11
Salt Lake	13	9	13	5	7	6	11	9	9	8	13	9	5	8	3	9	6	13	7
San Francisco	10	....	10	....	3	....	6	....	9	....	7	10	4	7	7	2	5	10	7
San Juan	3	....	3	....	2	....	1	....	3	....	2	3	2	3	2	3	3	3	3
Sevier	8	4	8	4	4	3	8	4	7	3	6	5	1	4	....	2	5	7	7
Sharon	7	....	6	....	4	....	5	....	6	....	5	1	3	2	3	1	4	6	....
Shelley	9	7	7	1	1	1	3	6	5	4	5	1	3	2	5	5	6	6	6
Snowflake	10	6	5	....	2	2	1	4	4	4	5	1	2	3	2	2	1	5	5
South Davis	8	....	8	....	2	....	7	....	8	....	7	2	4	6	4	4	4	8	3
South Sevier	8	7	8	3	3	5	6	5	8	7	7	4	4	4	4	6	4	8	8
Star Valley	11	9	8	5	3	4	6	7	6	7	7	3	3	5	2	2	6	7	7
Summit	13	....	6	....	6	....	5	....	6	....	3	2	3	6	2	2	2	5	5
Taylor	6	5	5	2	4	5	5	5	5	3	6	5	6	5	6	5	3	4	2
Timpanogos	6	6	6	1	3	2	5	6	6	4	5	4	....	4	2	2	2	6	5
Tooele	10	....	8	....	3	....	5	....	5	....	5	4	....	3	2	1	7	6	5
Twin Falls	4	....	4	....	1	....	1	....	2	....	3	3	1	2	2	1	4	4	4
Uintah	10	6	9	1	2	2	5	4	7	4	8	1	5	5	5	5	10	9	9

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M.I.A. Accomplishments, February, 1932

	No. of Wards in Stake	No. Reporting		No. having increased their membership per cent over last year		No. of Wards whose average attendance is 2/3 or more of their enrollment		No. of Wards having completed class discussions and activities to date		No. of Wards having given special attention to dept. projects		No. of Wards conducting during the half-hour activity period groups in the following:					No. Wards having conducted Valentine Ball	No. Wards having held Sunday eve. joint session	No. having used Era program
		YM	YL	YM	YL	YM	YL	YM	YL	YM	YL	Drama	Dancing	Music	Public Speaking	Story Telling			
Union	6	5	....	6	....	6	....	6	....	3	....	6	6	5	5	6	5	6	6
Utah	9	6	9	3	6	5	7	6	8	6	8	7	6	6	5	8	2	9	7
Wasatch	9	7	9	5	1	5	5	5	5	5	7	5	7	9	4	7	9	8	8
Wayne	7	4	....	2	....	3	....	3	....	3	1	1	2	2	1	2	2	2	2
Weber	9	9	9	5	5	3	5	7	8	4	6	5	5	6	....	2	8	9	6
West Jordan	8	4	6	1	1	1	5	4	5	4	5	6	4	6	....	3	2	6	3
Woodruff	4	2	4	1	1	....	2	2	2	2	4	2	2	4	2	4	2	4	4
Yellowstone	10	8	8	6	2	7	6	6	5	8	6	5	6	5	1	3	2	7	7
Zion Park	6	....	6	....	1	....	6	....	6	....	6	4	4	4	1	2	4	6	6
California Mission	43	24	27	15	15	13	14	19	22	18	17	16	10	17	14	14	23	25	24
Canadian Mission	8	....	6	....	....	....	5	....	2	....	3	1	1	3	2	1	2	5	5
Eastern States	12	11	11	1	1	11	11	7	7	4	4	1	3	2	5	3	6	5	3
Northwestern	23	....	18	....	12	....	13	....	18	....	17	9	11	14	13	12	15	18	18
Northern	17	....	11	....	11	....	7	....	8	....	3	3	5	....	2	....	1	10	6
North Central	8	....	3	....	2	....	2	....	....	....	....	1	....	2	1	1	2	3	2
Western States	12	7	3	....	2	....	5	....	5	....	1	2	2	1	1	6	6	6	....
Texas	8	5	....	0	....	4	....	1	....	0	....	....	....	....	....	....	2	3	3
Hawaiian	23	20	12	....	16	14	....	....	....	....	....	4	6	16	12	16	8	12	6

*Stake.
**Quarterly Conference.

terest in Bee-Hive work. Many were not acquainted with the work and were surprised at the scope and field covered by this girl activity. Practically every ward in the stake was represented.

The Honor Court was in charge of the Stake Bee-Keeper. An outstanding feature of the program, following the address of welcome, was a talk by Miss Alice Harding, stake social service worker, on "Personal Purity," which impressed the girls with the necessity of clean living and clean social contact.

Shirley Lewis, a Bee-Hive girl, who exhibited her scrap book, came in for considerable appreciation in that all the fields of endeavor covered by the girls was explained in scrap book form, which aided the audience to visualize the work of the girls.

Bee-Hive choruses were well rendered, including "Bee-Hive Cheer Song," by the two swarms of the First Ward; "What Does the Bee Do," by eight girls of St. John; and a vocal trio by three Bee-Hive girls of the Portage ward, the words of which the girls had composed themselves. A piano and pipe organ duet was skillfully rendered by two Bee-Hive girls, followed by short talks and demonstrations in the various fields given by ward Bee-Keepers, which aided the audience in their grasp of the nature of the work. Several demonstrations were made by the girls themselves.

Marjorie Richards was given recognition for the largest number of merit badges in the stake. A number of other girls were recognized by the court and will receive their badges at a later date.

Bee-Hive Girls, Malad, Idaho

Godmother

Continued from page 408

of her own life's strength into it.

Victor, who bore his name so sorrily, wanted his mother. He felt neither the desperate responsibilities of Iris, who was the eldest and had been entrusted with a great many, nor the flair for counterfeit enchantments that filled the baby's hours.

Victor, at three, was already homely in the uncertain way that usually comes to larger boys. His pale blue eyes looked watery and strained, and even the curls that were nearly silver-white could not relieve the hard plain lines of his features.

VICTOR wanted his mother for days—for weeks and weeks. Iris held him in her tiny quiet arms and whispered urgent things about being brave and making mamma well. Mrs. Blue devoted hours to planning special diversions and consoling foods. Even Rachel would have striven with him if he had not avoided her veriest approach with such alarming decision. He howled, he sulked, he ran away. He would be sitting quietly at the table, eating in a way to make Iris gulp for pure thanksgiving, when suddenly the torrent would break. Sometimes he would only wrinkle up and weep, but oftenest he would sweep his plate of soup to the floor or kick the table until all the dishes rattled.

Only Mark could weave the spell that stilled him. Mark was sometimes called in late at nights, or in the afternoons, or even at his office in the mornings when the tantrums threatened to become apoplectic or unusually ruinous to mirrors and walls.

Finally Mark himself hit upon the idea of bringing some of his work over in the afternoons, and using a dusty little corner of the basement that had once been a tool shop for his own.

AFTER that, a degree of calm descended upon Victor that would sometimes last through dinner and bedtime. As the months wore on, his eyes lost their look of strained defiance and some of the puckers were erased from his tall and solemn brow. He was still intensely thin, but in the becoming suits of green and lavender and buff that Mrs. Blue herself made for him, he had a gangling, elfin air like the children in the nicest picture books.

Yet neither he nor Iris offered any warmth to Rachel, though at scattered times she tried sincerely to find her way through the stubborn, childish shells. Iris was always deferential, often awed and dazzled, but she slipped away after a few patient minutes whenever they were alone together.

Rachel gave up. Very well, she told herself, I shall leave it to Mark. He created the responsibility; he may have all of it. It's people like Mark—unselfish to the point of stupidity — who spoil things for the rest of us. If everyone thought more of self-advancement, and less of this great idiocy of self-sacrifice, it's quite plain that everyone would be moving forward instead of back.

After that, it was easy not to further say to herself, It's only beastly people that children refuse to like!

WHEN Rachel opened her door that spring night and let the last fragrant blades of grass slip out of her hand, she wondered what waited inside for her. And fantastically she remembered with great satisfaction that upstairs was a little room with eight windows curtained in dimity, and a bed as small and white as the bed she had slept in when she was twelve.

And she wondered what remarkable and very youthful dreams would flock in through

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the eight windows to her white bed when she should go to sleep at half past nine, like a little girl.

She found the house and all three children very clean and quiet. Mark was going to stay for dinner, and he had brought them three yellow oatmeal bowls with humpty-dumpty houses and wobbly lambs painted on them. There was a large bowl for Iris and a middle-sized bowl for Victor and a small squatty bowl for Nancy, who would probably have hers filled twice.

Iris had just consented to exchange bowls with Victor because he was a boy, and likely to cry besides; so Victor was very happy and Iris was very happy indeed; while Nancy, who was always happy, hailed Rachel with a blissful shout.

AFTER dinner, the children went to bed and Mark came in beside the fire where Rachel sat smiling to herself. It was the first hour in all the months of her life here when every trace of resentment toward Mark had cleared away.

He said, "I've promised the children to take them over to Lockwood Springs to see their mother tomorrow. You'll come along with us, won't you, Rachel?"

Rachel lifted her head, bit the smile into useless pieces, and said she certainly would not go.

"What an insane plan! Three wriggly children on a long trip like that! I should be in fragments before it was over, not to mention Dorothy!"

"It's only forty miles, Ray, on a good bus line. And it will do Dorothy good. She's tremendously improved, by the way. The doctors all call it a sort of miracle."

"How did you find out?"

"I've been to see her, of course."

THE brevity of his reply started accusing trumpets clanging through Rachel's mind; told her how pitifully poor her own sacrifice had been when it had not the heart's urge to travel forty miles and tell Dorothy, in small, charmed words, about the new way Victor looked. It made her know that Dorothy, whom life had wrung and all but tossed aside, still passionately loved her three so-different children; and that she had been lying alone through more days and nights than it was easy to imagine, with no one to come and talk with her except poor, bumbling Mark.

SINCE Rachel was indeed Rachel, reaction followed swiftly on the heels of thoughts like these.

"You can bully me if you like about being stony-hearted, Mark, but I will *not* let myself in for a pilgrimage like that. I'd rather take all the orphans from St. Anne's to the zoo! I'll go alone, though, and see Dorothy just as soon as I can. But not tomorrow—because I've already some plans that can't be put off."

"This can't be put off," was Mark's very gentle insistence. "I promised them all. And if you refuse to go, I shall have nothing to do but take them all myself."

Rachel tried in three separate attempts to laugh at the idea. Then she gave it up and looked down at her dress. Something was caught in the silk fringe of it—some of the grass blades she had picked up outside.

Mark was quite silent, but she went on, "I won't go, Mark, so threaten anything you like."

Then she carefully pulled out the blades of grass, throwing each one into the fire. It was like picking out slivers.

(To be continued)

You Can Tell That Summer's Coming

By Bergeta Williams

OH you know that summer's coming
By the droning of the bees
And the darker thicker foliage
That's clothing all the trees;
By the low contented murmur
Of the little babbling brook
And the greener grass and brilliant flowers
That fill each sheltered nook.

There's a fuller richer meaning
In the carol of the birds;
There's emotion on your heart strings
That can't be told in words.
And a hazy drowsy something
That comes stealing o'er the air
All the clouds of spring have vanished
And the skies are bright and fair.

David O. McKay

Continued from page 391

father's children and the idol of them all. His influence in the family has been a great factor.

HE has made a lasting contribution to the Sunday School cause. No history of the Church hereafter will be written that will not exalt him to a high place because of this work. In 1899 he became a member of the Weber Stake Sunday School board with Thomas B. Evans as stake superintendent. This was a significant event, for Thomas B. Evans was an unusual man. His executive ability, his discipline and the quality of his leadership won for him Church-wide recognition and placed him among the foremost leaders in the great Sunday School organization.

David O. McKay worked in this capacity for six years and then became second assistant to President Joseph F. Smith, who at that time was general superintendent of the Sunday Schools, and three years later became first assistant to President Smith, and in 1918 he was appointed general superintendent, which position he holds at the present time.

THUS for many years he has been the directing spirit in this organization and it has moved majestically forward under his leadership. The personnel of his present board reflects credit on his judgment of men.

In the Weber stake he introduced features which were destined to find their way into all the Sunday Schools of the Church and which resulted in revolutionizing the teaching throughout the entire organization. For the first time outlines were prepared, preparation meetings held and the lesson work unified and made progressive.

Sunday School work has never been done more efficiently and effectively than it was done in the Weber Stake under the direction of Thomas B. Evans, Charles J. Ross and David O. McKay.

This work appeals to the best and the finest that is in Superintendent McKay. He has brought to it not only an undivided heart but the strength and devotion of all his splendid powers. He has put into the organization, the program and the leadership of the Sunday Schools a part of the sublime and attractive faith so manifest in his own life. Through the Sunday School he has fostered two major objectives of the Church—the development of faith and the building of character. The Sunday School work is the pride of his heart and he has left forever upon it the impress of his shining personality.

He was ordained an apostle under the hands of President Joseph F. Smith on April 8, 1906. He has been a most valiant servant, adding dignity and lustre to that great quorum.

FIFTY-NINE years ago, September 8, he was born in Huntsville, Weber County, Utah, and grew to manhood on a farm. His early surroundings were of the most wholesome character. His home life was, in all fundamental respects, ideal, and his contacts contributed to the building of a sound, sweet and harmonious life.

No wonder David O. McKay loves the great outdoors! In his boyhood he imbibed the freshness, the delight and the inspiration that comes from direct contact with nature free and unspoiled. Love of freedom, boldness of spirit, force of character are the knightly virtues which have marked the people reared in the mountains. The native beauty and sublimity of his early surroundings must have found a happy response in his honest heart and awakened in his stainless soul the high ideals which have been so manifest in his life.

On the farm he learned to ride, to swim, to fish and to enjoy the manly sports which robust youth so much craves. As a boy he played and played hard and, let us remember, the instinct to play is as deep and precious as the instinct to pray.

At the same time he did his full measure of honest toil. On a farm that means long days of hard work, work which usually finds one, at the day's end, tired but satisfied. It brings the fatigue that makes sleep sweet to a boy. Homes such as this have contributed generously to the manhood and leadership of this Republic. All down the ages contact with the soil has been the source from

"I'm through with Idleness"

"For several months," a recent High School graduate told us, "I've been sitting around home waiting for something to turn up —for conditions to get better. I've been getting lazy and 'temperamental'.

"Now I'm through with idleness. I'm going to spend my time to good advantage while I'm waiting for something to turn up. I'm going to take a business course, and be ready for opportunity when it comes."

There is no such thing as remaining stationary in this life. We are either going ahead or going backward.

If there is a boy or girl in your home who is unemployed, don't let it be a time of "slipping backward." Make the most of leisure by enrolling for a business course. Become experts in Shorthand, Typewriting, and Bookkeeping, and be ready for opportunity.

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which have come leaders. Civilization is more secure when it keeps close to nature. Let the boy on the farm be not too discontented for it is a good place to grow up—it is the source from which strong men have come.

TO this day there is no recreation so satisfying to David O. McKay, no relaxation so complete, as that which comes from a visit to the old homestead, of which he is joint owner. He loves animals and delights to care for them. His method in handling them is the method which he employs in handling boys — he treats them with kindness and they respond. This Huntsville farm is located in a picturesque and delightful little valley, high in the mountain tops and still easy of access.

In his youth he played baseball, football and other games with the same wholesome zest that he now plays the great game of life. Football was introduced in the University of Utah while he was a student there and he played right guard on the original team. The men on that team are today recognized as the leading citizens of the state.

Thirty-one years ago January last he married Emma Ray Riggs, daughter of O. H. Riggs and Emma Robbins of Salt Lake City. She is a graduate of the University of Utah and now the mother of seven brilliant children — David Lawrence, Llewelyn Riggs, Louise Jeanette, Royal Riggs (deceased), Emma Ray, Edward Riggs and Robert Riggs McKay.

Sister McKay is an ideal wife, a wise and loving mother, greatly devoted to her husband, aiding and inspiring him in all his work. His enforced absence from home leaves largely the responsibility of directing the family and rearing the children upon her. She has met this responsibility cheerfully, courageously and successfully. David O. McKay and his wife, Emma Ray McKay, know how to make a home a refuge and a shrine.

ONE of the interesting and historic events of the Church was the world tour which David O. McKay and Hugh J. Cannon made in 1921-22. They visited officially all the missions of the Church outside of the United States. To make this journey required thirteen months in time and sixty-two thousand five hundred miles of travel. They were five months upon the water and sailed on every ocean of the globe, crossing the Equator three times. In the distance covered, in the lands visited, in the variety of people met, in the ocean calms through which they sailed, the fury of the storms through which they passed, the tranquilities and luxuries, the hazards and hardships which were a part of it, were combined the elements of a memorable journey, but its deepest significance was religion.

Elder McKay was the first man bearing the apostolic power to visit many of these Missions. This visit will never be forgotten. It will be handed down to coming generations by means of monuments and inscriptions, recorded history and traditions. The inspiration of their calling rested in mighty power upon him and his companion. Experiences of the most sacred and convincing character were given, showing divine approval of their work.

The limits of this article are such that we can only mention. without detail or comment, an event or two of that memorable journey. In Hawaii a prayer was offered on the spot where George Q. Cannon as a boy missionary eighty years before had prayed and received a divine and marvelous manifestation. On this occasion the same sacred influence was experienced. The very presence of personages from the spirit world was felt.

The farewell which was given the visitors by the saints of Samoa will remain forever as one of the sublimest and sweetest memories of all who witnessed it; the spot where Elder McKay offered his final prayer in behalf of that people is today marked by an appropriate monument; the "Hui Tau" held in their honor by the saints of New Zealand; the dedication of the land of China for the preaching of the gospel; their visit to the Holy Land were all events of major significance. Fortunately detailed accounts in printed form of these events are available.

DAVID O. McKAY has a deep and clear understanding of the priesthood and its functions and a broad vision of its possibilities. The recent progress of this work,

which is of such basic significance in the development of the Church, owes much to the genius and devotion of David O. McKay. It has an absorbing and transcendent interest to him and this must mean much to it, for he works with the zeal and spirit of a crusader at anything which claims his interest.

He has been instrumental in introducing some measures of practical and far-reaching value in this work. Every meritorious cause can rely upon him for his loyal support.

He was delegate to the White House Convention on Child Health and Protection and is chairman of that organization in the State of Utah. This movement will feel the quickening touch of his strong and radiant personality.

In August, 1897, he was set apart for a mission to Great Britain, returning in September, 1899, to take up his work in the Weber Stake Academy. During a large part of this mission he presided over the Scottish conference.

From November, 1922, to December, 1924, he presided over the European Mission. It may be said with modesty that as a missionary, as conference president, and as president of the mission he was eminently successful. He has the rare quality of winning the confidence of people and this is the first step toward conversion.

On returning home he was instrumental in establishing the Mission Home in Salt Lake City where young men and women receive brief but intensive training prior to leaving for their missions.

THE religion of the Latter-day Saints is the deep and dominant force in his life. He understands it and knows how to interpret it. The religion which David O. McKay preaches and practices is a cheerful one, encouraging everything that makes life rich and full and effective, cultivating in every way the romance and gladness that comes from abundant living. It is not a straight jacket, it is not a kill-joy, there is nothing forbidding in its aspects, nothing inhibited by it that would contribute to one's permanent peace and happiness. It discourages only those things which would abridge one's usefulness or curtail his righteous possibilities.

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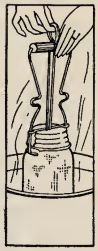
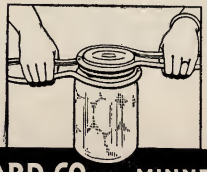


The Gunnard Twin Jar Wrench has three times the power of a hand twist. Opens the tightest jars in a jiffy, and seals them so fool-proof, mold simply cannot penetrate. Never a jar lost.



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ANOTHER secret of his success is his sweet and unimpeachable character. He lives above the fog and turmoil of daily circumstance. David O. McKay never did a mean or little thing, he is guilty of no injustice to his fellows, he is free from the indictments of selfishness and trickery. All his days he has lived upon a high moral plateau and has risen to spiritual altitudes which few people reach, inspiring all the while those about him to climb to the same heights.

David O. McKay has done many good things and said many beautiful things but somehow he is finer than anything he has ever said or done. Back of all his splendid deeds, rising above all his achievements, is the charm of his winsome personality. Dignified and handsome in appearance, congenial and gracious in manner, kind, sincere, genuine and peace loving; but when necessity requires, courageous in action, fearless in defense of right, brave in the hour of battle, gentle and sympathetic in times of trouble, strong for truth, justice, purity and righteousness, he is always and everywhere a gentleman.

New Zealand—Our Maori Home

Continued from page 404

There are two baptisms, according to Maori tradition—one for health and one as a law pertaining to the children of this earth. The child when he is from eight days to seven years is baptized for his health to preserve him throughout life. At the age of nine years he is baptized by immersion as a sign of purification; otherwise he could not go to the "Twelfth Heaven,' but would be relegated to Muriwaihou (prison jail).

A REMNANT of the House of Israel? A people of Book of Mormon history? Verily, yes! Is it any wonder they recognized the true Church after hearing the prophecies of their Kings, which said: "Our Church is coming from the east—not a Church paid with money. Its ministers go two by two; when they pray they raise their hands. They will not come to go among the Pakeha (Europeans) but will dine, live, talk, and sleep with you. The sign will be the writing of the names of males, females and children (genealogical records). Only the ones not born will not be written. Those Churches that have already come are nothing, but when these come that I speak about, do not disturb them—that will be your Church!"

Today as in early days the Maoris are hospitable and receive the Elders cordially, but the European element presents a different problem.

With a Church population of 7,500—an increase of 1000 in the past four years—out of 1,250,000 inhabitants of the island, we still have well over a million people to work on.

The Elders are fast being released from the mission field. As we bid each group "Haere Ra," we wait with unrubbed noses and an unsaid "Kia Ora" for our "reinforcements" who never come. In the place of sixty-five ministers preaching the Gospel, twenty missionaries are organizing and teaching the local Saints to "Carry On!" Yet twenty Elders are sufficiently well known that most people can point to them and say: "American Mormons!" And we reciprocate with, "Yes, to the very core, and proud of it!"

Mr. Walter F. Boyle, the American Consul for New Zealand, in speaking to the business men of this city, paid these "American Mormons" this compliment: "I have seen these young men come and go for the past six years and I can truthfully say that they are the highest type of American youth and manhood that it could be my pleasure to introduce to you. They are real Americans; as such, I recommend them to you as the representatives of the largest American institution in New Zealand!"

OUR mission home and headquarters occupies a main-street frontage in the queen city of the South Sea Isles—Auckland, a city of 230,000 people. For years the grounds mothered a huge tree, one of the oldest landmarks of the city, which has just recently been removed. Now a small cement chapel and large red brick home, surrounded by lawns and flowers greets the passer-by, as a sign tells him this is the home of the "Mormons" and bids him welcome. The location is known by thousands, yet comparatively few have partaken of the wonderful gifts it has to offer.

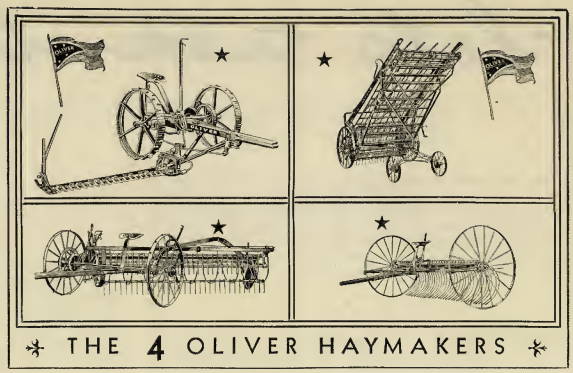
As the lamp was to Aladdin of Arabian Nights fame, so the Auxiliary Organizations of the Church are to this talented, musical, teachable, kind-hearted, generous, God-fearing race. They have anchored their "lamp" to the rock of truth, and following the edicts of the "Gospel of the Hearty Hand Shake," they are living for the fulfillment of the promises made to their fathers.

Spring Night

By Ora Lewis

SOMEHOW
Springtime
Has set my heart a-flutter
With hope I dare not utter,
Ah, me!
Gay young
Springtime
Has filled my heart with gladness,
And yet I know 'tis madness,
It must be.

Somehow
Springtime
Has set my senses churning
With painful poignant yearning
How? Why?
Ask young Springtime
Reckless wild romancer
He perhaps can answer
But not I.



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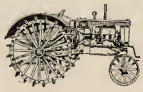

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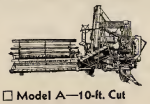

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IE-5

let's talk it over

"Reading maketh a full man: conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a great wit; and if he read little, he had need have much cunning, to seem to know that he doth not."—Francis Bacon. (1561-1626)

The Old Indian In our March *Era,* you will remember, we published a photograph of an old Indian taken thirty-five years ago by Mr. Wilkes, of Salt Lake City. Fred A. Peterson, of Kamas, Utah, has written in and says he knew the Indian well, that his name was Bill Cooperfield, and that he, Mr. Peterson, assisted at the burial after "Bill" had been burned to death by falling into a fire.

✓ ✓ ✓

Back of The Era "We are right back of the *Era,*" writes Dr. John A. Widtsoe, president of the European Mission. "We like it." Few commendations could mean more.

✓ ✓ ✓

A Few Bouquets "I am receiving the *Era* and want you to know that my family and I enjoy it very much. Editorially and typographically, it is a gem." That from the president of the Utah Press Association. "I certainly enjoy reading the *Era.*" County Agent of Uintah County. "I commend you for putting in frequently a little something at least that keeps the few great names and things in the fine arts before us, your readers." President of the U. S. A. C. "We find the *Era* so attractive in appearance and contents, that it is acceptable to libraries and reading rooms. . . . The experience of the missionaries thus far is, that they find the *Eras* in libraries giving evidence of considerable use." President Eastern States Mission.

✓ ✓ ✓

Those Not of Us That those not of us find in the *Improvement Era* much of worth is indicated by the following note to Superintendent George Albert Smith, written by a prominent man of the East:

"Your mere mention that you were sending me a copy of *Era* gave no clue in advance of the satisfying fact that it would give those of us who came to appreciate you during your all-too-brief visit to Springfield an opportunity to learn further about your activities, and it only confirms the fine impressions that we gleaned while you were among us. Thank you for sending it.

"But in addition to the article about yourself, there were several that were most timely to me just now. As I told you, I am preparing the history of Buffalo, New York, in the form of a "music drama" for presentation during their centennial celebration this July 1 to 10. There is that helpful article on color by Lutie H. Fryer to suggest costuming tints; AMERICANS on page 258; A DELIGHTSOME PEOPLE, with its stressing the dignity of the Indian character; in fact the whole magazine brims with good things."

✓ ✓ ✓

Fiction We're sorry that all of our fiction except "Godmother" got crowded out of this number of *The Improvement Era.* We hope, however, that these missionary reports from our boys at the far corners of the world will be just as interesting as fiction——if one of them happens to be your brother or father or sister or even a near friend we are certain they will be. During the summer months we plan to run a little more fiction than usual to make up.

✓ ✓ ✓

That June Number That June number is to contain an article by His Excellency George H. Dern, governor of the state of Utah and in addition many interesting things including some good stories. Of course it will be the June conference number, also.

✓ ✓ ✓

The Messages If you haven't been in the habit of reading the mutual messages, we especially recommend them this month. They contain some interesting material including the story of a shoe maker in one of the Scandinavian countries who always used to put a Mormon tract in his mended shoes. You will be surprised to learn what effect those tracts have had upon the Church.

✓ ✓ ✓

Handwriting Some say that handwriting is a lost art, but there is still President Heber J. Grant, and there are many others still turning out copy book style. There is a man in the *Improvement Era* office who moves a smooth pen—J. Kenneth Orton. We are wondering how many missionaries write a good hand. Our curiosity is so great that we are going to try to find out. While there may be few in the field who write a "perfect hand," yet there undoubtedly are many who write well. To the missionary in any field who sends in to us the best copy of the M. I. A. slogan, written in black—not blue-black—ink, on good white paper arranged in a manner similar to the copy we are printing here, we are going to send six Oregon Trail half-dollars which have never been in regular circulation; to the one sending in the second best copy we are going to send four half dollars; and to the one submitting the third best copy we are going to send two half dollars. All copy must be addressed to the Handwriting Editor, *The Improvement Era,* 47 East South Temple Street, Salt Lake City, Utah, and must be mailed in time to reach the office by August 15, 1932.

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